The Pastor

Strategy for the Downtown Church

APRIL, 1956

The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

APRIL,

• VOLUM

• NUMBE

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THE PASTOR published monthly except August, at 815 Demonbreun Street, Nashville, The Methodist Publishing House. Address all communications to 810 Broadway, Nashville subscription price, $1.25 per year; single copies, 20 cents each. Entered as second-class Mail Nashville, Tenn.

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Your Right to Say It

***RTY OF THOUGHT IS THE LIGHT OF THE SOUL"*—Voltaire**

ls a Good Test

. . . Brother Griffith's article, ıodism Revive Its Dying Itiner-ı" [Jan., p. 7] ought to get you mail.

thor's bitterness is unfortunate. me of the men in the Army who eated" out of their promotions ıe in "top brass."

serving his first church I risk the of having to eat these words, but ieve that we "itinerate" or stay portion to our ability. The gen- itinerant system was, in Wes- that it provided for the rotation ıt preachers, poorly trained, and making big blunders. I believe ade a few in Georgia.

city churches need pastors who o industrial tycoons. It takes in- giants, broadly educated and quainted with group processes to g city operation. Some churches e paid staff than most of us have on our official boards. . . . What f us must do is learn to live with ations. . . .

KENNETH S. JONES
e's Church of Woodlawn
re, Md.

s Articles

I like the article by Robert C. . . I think we need more articles ature.

l like to see an article on "The Relations Committee: The Heel of The Methodist Church." ıe articles need to be written on ı Publicity," "Is Church Adver- No Better than TV Programs on 00 Question?" "How Christian is val that is Rising in Mass Evange- Are Methodists Going Dry Theo- "

topics of this nature would great- he contents of THE PASTOR.

CHARLES J. TILLEY
Circuit
oro, N. C.

ty Is Everything

: . . . It would help if the unwrit- -once a man is in the top bracket, to be kept there—were broken. rs that taking care of men—first, nen—is the primary consideration ng appointments. . . .

agedy is that these men are held, cases, in these brackets when they the work. Indeed, all things con- the least creditable job done in sm has been in her larger . . . .

Bishops don't let a man find his own level because . . . they don't want to "hurt a man." So, artificially, he's held in the top bracket. This means a leadership, in many cases, that's drifting along and fearful of decisive action that will lead to great gains for the Kingdom. It's all right if the church is hurt, it's all right if other men are being hurt by being kept out or held back, but it isn't all right if the man in the top bracket is hurt.

Long pastorates are all right as long as the pastor has the church moving. . . .

A METHODIST PASTOR

P.S. My salary (the criterion, unfortunately, most of the time) puts me in the top bracket, so the above isn't sour grapes.

Still Itinerating

EDITOR: . . . I believe that I see in Mr. Griffith's article the same type of provincialism that may characterize this rebuttal, for each of us is close to his own conference and is aware primarily of its own failures or virtues. Should not the articles printed in THE PASTOR speak more largely for Methodism than this one seems to do? or at least, should not there be a case for the arguments presented?

As far as the problems given in this article concern the Colorado Conference, and some other conferences with which I have a speaking acquaintance, there is very little pertinent information given. One might even assume that the writer has not been entirely satisfied with his own appointments.

The itinerant system as implemented in the Denver area shows no signs of debility or demise. I would like to refer to two representative districts.

The Denver district of the Colorado Conference has 47 charges. According to the 1955 Journal, 20 per cent were first-year appointments, 20 per cent second-year, 20 per cent third-year, and 20 per cent fourth-year. Only 20 per cent were appointed for the fifth year or longer, nor were they all the largest churches of the district. The pastor of a 3,700 member church was appointed for the sixth year, but so was the pastor of a 261 member church. One man had a 20 year pastorate; his membership, 150.

I serve in the Pueblo district. Forty-five of the 47 pastors have served four years or less. Of the remaining two, one has served a small three-point charge for nine years, the other has served a church of 78 members for 11 years. . . .

I am for The Methodist Church as I see it administered; and brother, from where I stand, the itineracy is still itinerating!

ALLEN N. TALLA
First Methodist Church
Lamar, Colo.

Lay Membership

EDITOR: Because of reference in Dr. Nall's "Slants on the Current Scene," in the January issue [p. 11] and a similar reference to the same subject in an earlier issue of the *Christian Advocate*, I should like to call attention to Paragraph 21 relating to lay membership in the annual conference.

Reference is made by Dr. Nall to a memorial calling for as many lay members as there are ministerial members in full connection, or for one layman for each pastoral charge. The latter provision is already in effect.

In many conferences, if all elected lay members, or delegates should attend, they could outvote the ministerial members, in all matters where they have the right to vote.

JAMES E. TATE
Selma, Ala.

NOTE: *The intent of memorial seems to be provision for as many lay members as there are ministerial members in each annual conference, retaining the present provision of at least a lay member from each pastoral charge.—Ed.*

God Makes the Call

EDITOR: Regarding "Approved Supply Pastors and the Sacraments" [Jan., p. 4]:

I am an approved supply but intend to attain full conference membership upon completion of the necessary requirements, so feel I can speak with an unbiased voice.

To me the article contradicted itself in many ways. First, consider the name itself. *Approved* Supply Pastor. The word "approved" is supposed to imply that the pastor has qualified himself in church history, polity, discipline, etc. If then he is "approved," how can one say he is not approved to administer *all* the sacraments?

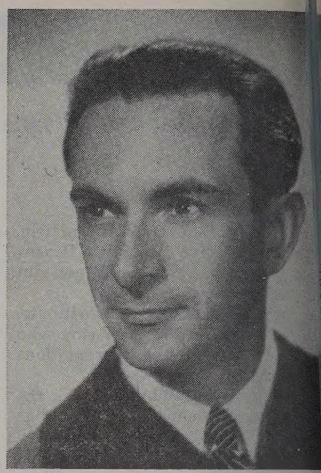
In the second instance, the article mentioned in a criticizing manner the fact that Roman Catholic ordination gave the priest power "to turn wine into blood and bread into flesh." And yet in the paragraph preceding, the article said that Methodist ordination is the manner "by which the Church announces its conviction that God called certain men [or women] into the ministry . . ."

Then, in speaking of tradition, what is greater in Methodist tradition than when Susanna Wesley said to her beloved son John, who was fighting his conscience over the question of lay preachers, "remember he too was called of *God* to preach the Gospel."

Finally, in all respect to the many fine administrators of our church polity and discipline, with which I heartily agree in framework, explain to me how seven years of school and a mortal being laying his hands on me will suddenly make me "worthy and qualified" to administer the Sacrament of Communion. I think we have the finest church in the world, but I still feel God is the one to decide who his ministers shall be.

(Continued on page 48)

Our Foundering City Churches



Why is the church's urban strategy in such a sad muddle? This pastor of a large city church says it is because we do not understand the primary purpose of the city church.

By E. JERRY WALKER

ARE WE BECOMING a subu.ban church? Our shocking lack of strategy for the inner cities of our great metropolitan areas indicates that we are. While spending hundreds of thousands of dollars on church extension at the outer rings of our cities, we show little concern for the churches that are dying at the very heart-centers of human need.

I frequently drive by an old, gray-stone church, its ivy walls the picture of a proud tradition. Nearby homes and apartments are crowded with more people than the area ever has known, but the "new neighbors" never were a part of the church. The congregation dwindled away to the suburbs where they attend services in modernistic new buildings financed through church extension.

The old building downtown is now the property of a used-car dealer. He uses it for storage. Here is an example of a congregation that sold out and ran.

Another church stands nearby. It is big and Gothic, and once saw chauffeured limousines lined at the curb, parishioners in striped pants sporting gold-headed canes, and all the activities expected of a fashionable congregation. Its people are still hanging on. Their number has melted to a fraction, but they will not let the tradition die. Meanwhile the community has changed. A new population group surged around the buildings and the old congregation, driving in from a distance, has become an outdated island in a sea of need it refuses to recognize.

A third church, similar to the first two, has been for several years in the hands of the City Missionary Society. This administration, in the best tradition of the settlement house, has tried to meet the human needs of the "new neighbors."

Such elementaries as food, clothing, and shelter have made time-consuming demands. Gym activities, craft shops, and court work with a constituency more than half Roman Catholic have led to a policy of social work that now sees four full-time social workers and several assistants on the staff which is nominally headed by a part-time minister. Social welfare work has all but obliterated the primary purpose of the church.

At this point an embarrassing question might be asked: *Just what is the primary purpose of the city church?*

It is because we have no well-thought-out reply that our city strategy is in such a sad muddle. My own struggles with a city situation have led me to a conclusion that has jolted me into a new perspective. I believe the answer is not to be found in the city. The answer must be brought to the city.

Where do we find an answer to the problem of church strategy? It grows out of our basic theology, our fundamental understanding of our task as a church. And this, I fear, is the source of our present confusion.

An Ingrown Theology

The ancient theology of Tertullian, re-echoed and lived by Tolstoy and our American Puritans, felt the church must be separated from the world in order to preserve "the holy community from corruption." H. Richard Niebuhr makes this clear in *Christ and Culture* (Harper & Brothers, $3.50). When confronted with the injunction of our Lord to love, this was interpreted to mean love the members of the Christian fellowship. This rejection of sinful society was followed by an ingrown religion that became separated secular life and social need, bot the individual and his church.

This kind of theology can readil erate small services for the comm faithful without concern for the neighbors" and their religious A few tears may be shed becau the deterioration which has set i for all that, we must be true t illustrious past, which, if we ar tient, some miracle may yet resto

The antithesis of this, and perh revolt against such ingrown Chri ity, has taken a particularly solid on the pilot wheel of our city m movements. Here, as in the forme practice is but the expression theology behind it.

Names that should ring bel this emphasis on humanity i Schleiermacher, Ritschl, Raus busch. The emphasis is social ce and so has been given a catch-p title familiar to Methodists: " Gospel."

In *Christ and Culture* Ri Niebuhr neatly sums up Ri thesis: "Only by engagement in work for the sake of the common by faithfulness in one's social c is it possible to be true to the ex of Christ."

Niebuhr further points out th this movement, "All the referenc to man and to man's work; the 'God' seems to be an intrusion, a haps those later Ritschlians reco who substituted the phrase 'br hood of man' for 'kingdom of Go

In practice we recognize the of this vine in the emphasis o church settlement house, where pressure of social agencies the "church" is frequently dropped the same facility that Niebuhr their theologians substituting the "man" for "God."

E. JERRY WALKER *is pastor of St. James Methodist Church in Chicago, Ill.*

he best recognized examples of this type is our Methodations Foundation in Los oss W. Sanderson, in *The erves the Changing City* Brothers, $3.50), found in tion "a Boys' Club . . . , a munity House, a . . . play (morning and afternoon), a lical and dental), as well as each with its own director. ures include a year-round cial center for boys and girls, th project unit. Total clinic n 1953 numbered 28,606. rendered 3,200 hours of volvice at the clinic. Similarly figures could be cited for mits of service."

he investigated the central church itself, however, the the year were nowhere near sive. While thousands were the social units, only twenty-dded to the church member- sixteen were removed by net gain of five in a congre-mbering less than one hunmembers!

ar picture is given of the Christian Parish in Chicago. group activity of three minisheir staffs operate a dynamic year program. But church ip is only slightly over 100. the East Harlem Protestant New York City, with boundy and tremendous results by rds of the theology on which am is based, could show but ers in its four churches at a year of activity made posbudget of $67,143.

lfare Agency

nyself just as disturbed by a ogram smothered under the social welfare activities as I ingrown variety that takes t of its neighbors. A proper ip between the Good Samarties and the redemptive wite city church must be found urch is to regain strength in

V. Barry, director of the New ionary Society, seems to state ion with a welcome vigor framework of a professional that frequently expresses that the church's role is "to cities better places in which He says, "Our Society has iated from its central evanrpose; it has always avoided tation of becoming a social gency rather than an arm of elizing Church. We aim our at making church members. ing welfare needs is a concern of almost equal weight, but we do not separate our social service and our strictly religious programs. Our obligation to play the role of Good Samaritan seems no more optional than our obligation to preach Christ." [1]

This is an example of the Church bringing the answer. The answer to what? Again we need to understand the apparent theological foundation.

Daniel Day Williams notes in his *What Present-Day Theologians Are Thinking* (Harper & Brothers, $2.00), that "Any analysis of what people are seeking uncovers the deep human need to find the group to which one belongs, and in which he finds reinforcement and recognition. . . . The Christian Church in essence is the one universal community which answers to the deepest need of men. It is not a substitute for family, nation, trade union or club. But it differs from all of these because it relates men to eternal destiny and holds up the one loyalty to God above all other loyalties."

Mere settlement work does not meet this need. We are in the city for more than the giving of a cup of water to the thirsty; we are here to bring the recipient of that cup into the church fellowship of those who have drunk at the well of living water. In this sense, the mission of the city church does not differ from that of the suburban church. Each bears the whole witness of the whole Church to the whole man.

Karl Barth makes this quite apparent even to those who may not be ready to embrace his system of theology. In *The Knowledge of God and the Service of God* (Alec R. Allenson, $5.00), he says, "Wherever a church considers herself as a part of the church alongside other parts and is not conscious in all seriousness of being in her individuality the whole church, she has not yet understood herself or taken herself seriously as the church. . . ."

Some may justify settlement work by saying The Methodist Church may be one thing in the suburbs, another in the city because the conditions it finds in each are so different. Barth does not feel this is so. Our witness to the city is the witness of the Church, not of some segmented part of our Gospel.

"The church is neither a charitable institution, nor an institution for the general betterment of the world and man," says Barth. "She is not an institution for the cultivation of fellowship, nor is she a place of intellectual entertainment. The church in modern times has frequently overlooked that and let herself be driven into activity in all these directions, and owing to this she has forgotten and neglected her own proper activity. . . ."

New Strategy Indicated

The implications of contemporary theology toward our work in the city make it apparent that neither the pious, otherworldly, or "commuting" church nor the overemphasis on social welfare to the near exclusion of the Gospel is an adequate role for the Church.

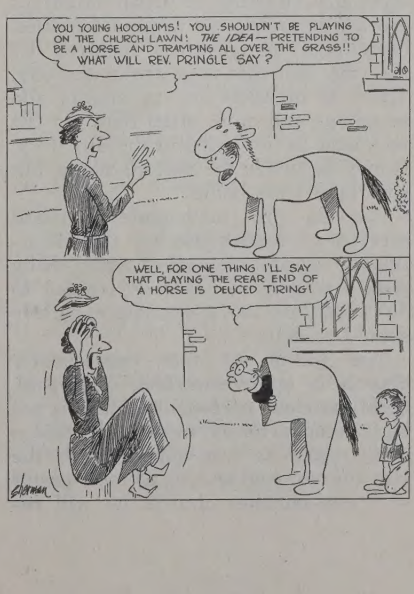
Shall we apologize for being an evangelizing church, even when this means loss of funds from social agencies not in sympathy with our reason for being? Our message is a redemptive one founded on the promise and the Gospel of Jesus Christ. This heartline of our traditional message is still our primary function.

Out of this faith grow our works. In practice and technique the presentation of this Gospel may differ radically in the crowded, slum-infested city with its impersonal community, its crime and immorality, its loneliness and anonymity. Yes, the techniques *must* differ, but the message of love and redemption, the witness of worship and testimony, the privilege of the sacraments remain the same.

If we are to remain in the inner city as a church we need a strategy equal to our message. Radical experimentation? Of course! But never compromising the reason for our being.

Are we in danger of becoming a suburban church? Only if we turn our backs on the most tremendous opportunity for Christian witness our church has ever known—our teeming, underprivileged, undernourished inner cities. I believe we not only can save our church in the city, but in so doing, we can, God being our helper, save our cities in the process!

[1] Findings of Conference on the Effective City Church, *Toward Better City Churches* (The Urban Church, 257 Fourth Ave., New York 10, N. Y., 50 cents).


YOU YOUNG HOODLUMS! YOU SHOULDN'T BE PLAYING ON THE CHURCH LAWN! THE IDEA — PRETENDING TO BE A HORSE AND TRAMPING ALL OVER THE GRASS!! WHAT WILL REV. PRINGLE SAY?
WELL, FOR ONE THING I'LL SAY THAT PLAYING THE REAR END OF A HORSE IS DEUCED TIRING!

New Strategy for City Churches

The one-minister urban church is obsolete because it kills preaching—and only high caliber preaching can win the city.

By J. EDWARD CAROTHERS

IN 1950 THE United States crossed a great divide. It became a nation with more than half of its people living in population centers of ten thousand persons or more. The trend toward the city began at almost the same time westward expansion got under way after the Civil War.

The Methodist Church had a strategy for westward expansion and for a rural situation, but in spite of the fact that urbanization was in progress throughout the past century, Methodism has remained a church with a rural mind.

Rural strategy was based on the conception of a church led by one minister whose duties are outlined in the Discipline—and you can pick your own year, for the duties listed have remained about the same. It has never bothered anyone very much that no minister could possibly fulfil the duties assigned in either the rural or urban situation.

Methodist rural strategy was successful, however. Other denominations could not give adequate supervision to widely scattered churches nor could they usually appoint ministers to serve circuits composed of numerous units. The Methodists could.

City Churches Failing

When Methodists turned to the city they took the rural church with them and it does not meet the challenge. The one-minister church is not effective in the urban situation. No wizardry of centralized promotion, multiplication of crusades, or heaping up of conferences can ever make the one-minister church effective in the city because it is now obsolete. It may even be obsolete in the rural situation.

Methodist churches are not doing well in the city. In preparation for the Methodist Convocation on Urban Life in America, held in 1954, a fact book was prepared (*The Church in Urban Life—A Fact Book.* Division of National Missions, 50 cents). Everything in the book points to the failure of the one-minister church. The fact book does not say that the cause of this failure in the city is due to the one-minister type of church. That is my own conclusion.

The fact book does show that half of our city churches have fewer than 500 members; these are the churches which are not effective. Check the statistics. Any exceptions to the dogmatic assertion that a one-man church in the city is obsolete will be gladly heard, but please accompany the exception with facts which cover a period of at least five years.

In spite of the fact that more than half of our ministers come from city churches and in spite of the most wonderful instances of highly developed stewardship and churchmanship in urban situations, the facts still drive us back to the conclusion that all of this is due to the churches which have been able to move beyond a one-minister type of strategy.

The rural church in the city is up against an impossible task, but most Methodist churches in urban situations are trying to operate without facilities, leadership, or resources required by the very fact that they are in the city. There is no secretary to answer the telephone and more often than not the telephone is not listed in the directory. It may be under the pastor's name, but who knows his name?

Records are inadequate, pastoral services are inadequate, and the educational program is bravely carried on by people who have not been trained to do what they so passionately believe should be done.

The pastor of this one-minister church is an overworked, underpaid, highly anxious personality who has not had an opportunity to do any serious study since he was appointed to the city church. And as long as he is pastor of a one-minister church, he will remain the victim of an impossible situation because he is in charge of an obsolete type of church.

It may survive a long time but will never live unless by some miracle of God's grace it breaks the shell of obsoleteness and becomes a church which colleagues charged with the duties assigned to one person.

Preaching cannot exist in the one-minister church located in the urban setting, and preaching is basic to Methodist strategy. The churches which are effective in urban centers are those churches which have preachers. Methodist strategy for the city should take into consideration the necessity for the development of preachers. Preaching is the great need of the hour.

This does not mean that our liturgy and revival should be neglected. It may well be that liturgy is a measured form of preaching. But we need men who can stand in their pulpits with fresh, well-rested bodies, and a clear knowledge that the pastoral care and the worship of the church are not being neglected.

Need Great Preaching

The one-minister church in the city is obsolete because it kills the preaching! Preaching is a high calling. Many urban churches do not understand what is involved. Neither do our rural churches, but it is probably easier for the rural minister to take care of his duties and still have some time for preparation for preaching than it is for the urban pastor.

City people desire and need great preaching. Great preaching is above all other things the church can offer to people in the city.

Why is great preaching found in some situations and not in others? Are great preachers rare? Are they the possessors of some mysterious talent? Some men do have greater talents for preaching than others, of course, but for the most part good preaching is the product of a process which proceeds in an atmosphere of faith, expectancy and encouragement. The one-minister who knows that he is expected to be alone and at work with his mind and paper will be a good preacher unless he is hopelessly without preaching talents. In that case he can be assigned other tasks.

The one-minister church is obsolete because it will not, cannot, and perhaps should not say to its lonely pastor, "Come now, give your whole life to the sermons you will share with us each week." We would not expect a Robert Frost to produce a finished poem each week and also do the work of a full time parish.

There is not a lecturer in the world who prepares forty or fifty lec-

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J. EDWARD CAROTHERS *is the preaching minister of First Methodist Church, Schenectady, N. Y. The church staff includes two other ordained ministers, each of whom has his own area of work. Carothers is author of* Personal Religious Living (*Abingdon Press, 1948*).

ırs on end, while also doing remotely resembling the work to a Methodist minister. No preaching is without wonder, nt, conviction. It is emitted by xious, harrassed, improperly l souls. Why? Because the is saddled with an obsolete

of Colleagues

should be done? Let us not isionary at this point. The facts organization must be lived n though we may wish to con- facts. Many of our city should be united to form units ninistry of colleagues, one of ould be charged with the re- ity of preaching.

dist churches within a few each other are common, but ion is not the main avenue on because some Methodist with a clear sweep of large eas are unable to become effec-

hief difficulty in forming an strategy for the city is our al belief that every man in the should ultimately be the . We have not developed a con- of the ministry which encour- union of men in a relationship gues.

ıovement in this direction has ndered by titles such as "as- and "associate" or similar des- s. Great corporations avoid the such terms and many of our universities dropped the prac- ago.

ot enough to change titles and ive superficial equality of value . There must be an actual, deep tion of the necessity for a ed ministry within which some d to preach, others to admini-

strate, and others to engage in pastoral care and visitation.

This does not mean, of course, that a preacher would not visit or that a visiting pastor would never preach. It does mean that a specialization would permit a minister to do his necessary work without the haunting, weary, anxious feeling that he was neglecting other equally necessary phases of his work.

Can a minister be an effective pastor in the home if he knows that he is approaching his pulpit unprepared? Can he be prepared to enter his pulpit if, while he attempts preparation, he is haunted by parish situations which require his presence? Can he do either of these if he knows that the administration of program and organization is halfheartedly done because well-meaning laymen lack training and inspired guidance?

Methodist strategy for the city must face the fact that a one-minister church is obsolete chiefly because ministers are not usually prepared to work in colleagueship! They are not prepared by seminaries because the seminary knows that the congregations do not yet accept the nonpreaching minister as being of equal value with the preaching minister.

There is no reason why a preaching minister should be paid a larger salary than a pastoral or administrative minister unless factors of education, experience, and responsibility are reasonably in favor of it. It is just as reasonable to suppose that the salary of the preaching minister might be smaller than that of a colleague whose work is in a different area.

The hindrance to the growth of a ministry of colleagues in the urban church is not primarily one of salary differences. The larger hindrance is connected with problems of status. Will the pastoral minister soon conduct most of the funerals to the detriment of the preaching minister's status? Will the administrative pastor be out of the parish mind entirely? Who will perform the weddings? Who will be chief among the brethren?

These questions and others like them are the main obstacles to the growth of an adequate Methodist strategy in the urban areas.

The one-minister church is obsolete. It cannot keep up with the urban situation. The "assistant" and the "associate" staff concept is also obsolete because it is not consistent with the Christian doctrine of brothers and sisters in the church working together for the glory of God and the healing of mankind.

Christians prefer one another in honor. The ministry of colleagues in a Methodist church can become a living demonstration of the doctrine of Christian fellowship among the ordained.

Plan for Multiple Ministry

Where do we start? We should assist promising one-minister churches in the city to build adequate staffs by offering missionary funds on a basis of gradual withdrawal after the first year. Gifts to make churches effective make sense.

We should not build any churches in urban areas unless we plan them for a multiple ministry. No one knows very much about what kind of staff a city church should have, but since the one-minister church is obsolete, no more of them should be built. Methodist strategy will lose unless present trends are reversed.

In answer to the objection that large churches are impersonal, it should be said flatly that this is not true. An adequately staffed urban church provides a more highly personal ministry than the one-minister urban church—no matter how small. With adequate leadership an urban church with thousands of members will provide quicker, better, more inspiring fellowship within the membership and between ministers and people than the small church can even promise to achieve!

The idea that there is intimate fellowship in the one-minister urban church is a myth. Take any city church with three to five hundred members and ask how long it has been since the pastor or a layman has been in all the homes! The isolation of individuals in the one-minister church is shocking.

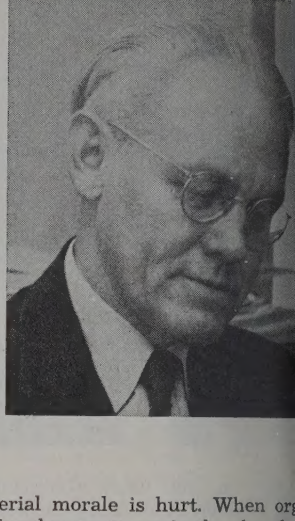
Methodist strategy for the city calls for a spirtual re-examination on the part of the preachers who currently enjoy the high privilege of working in a staff relationship. Some of us should try to get religion fast! Especially in connection with our relationship to our colleagues.

Then we should achieve a new spirit in our congregations; one which will consider the equal worth of the various types of ministry to be performed by those who are ordained.

Ultimately we should then be able to transcend the obsolete church which did fairly well with one-minister leadership in the country, but which fails in the city because it destroys preachers. Without preaching of a higher order than the past has ever produced, the church will not prosper in the city. With a renewal of preaching, Methodism can win the city.

This does not mean that the preacher is more important than ministers who do other types of work, but it does mean that preaching cannot become what it should be until men are released to be preachers.

This Is Natural Evangelism



"Pastoral evangelism of nonmembers who attend church is the natural and permanent evangelism that leaves no sour taste from emotional intoxication."

By MANFRED A. CARTER

TO SUBSTITUTE organization for reason is to contradict a reasonable God. When denominations dedicated to truth descend to coerced evangelism, the clanging of ecclesiastical brass hats is so loud that we sometimes fail to hear the "still small voice" of affection. Even with the best intentions, authority and group thinking are apt to replace love.

Evangelism under the bureaucratic whip loses the permanent effectiveness of free seeking. Instead of thirsting for the mind of God, such programs tend to impose the mind of a committee, by violence of authority and psychological compulsion.

The top sergeant types would themselves resent being told what creed to adopt, what politics to follow, but they fail to realize that the free spirit of God works even in evangelism. It is not just a tool, but an experience.

American church membership is growing faster than the population, but only a third of the membership attend church on any given Sunday. There are many churchmen in Congress, in business, in the armed services, and in law; but the process of Christianizing these institutions is very slow. We have statistics. What we need is experience. Footwork evangelism is not enough. The heart must be involved.

It is not the Easter crowd that changes America but the inward church, the attendance on a stormy Sunday. No one should be asked to join a church until he has attended for at least a year. There is a natural evangelism and a natural conversion which are part of the total Christian experience. Such an evangelism grows like a tree by the living waters, and it cultivates living souls, not mass produced ones.

The prospectus of one high-pressure evangelistic program says, "Evangelism is 95 per cent motivation and 5 per cent method," but it does not examine the motivation and spends most of its advice on method. This type of drive substitutes togetherness for reason, and so does the army.

The words dominant in this prospectus are "organize," "publicize," "mobilize." There is a "time schedule." People are "prospects." The evangelistic worker is "enlisted." The progress is "charted." The card must be signed instantly, like a sales contract, before the desire evaporates; it must be immediately collected by the ushers.

These are words from business and the army, but the church should have its own unique method and not borrow from lesser organisms. I suspect the whole program is taken bodily from the experiences of well-intentioned laymen, good businessmen. Without considering theology, they superimpose efficiency and sales psychology. This is an external program. It seeks to sell a bill of goods, but is not concerned with the future of souls.

All the machinery of an automobile is dependent on a spark. If the spark is gone the wheels are dead. Coerced and highly organized personal evangelism kills the spark. It pushes from behind, but no amount of pushing will kindle the spirit that is not there. Unity is a pagan god. It is an idol constructed of wheels. The spirit of the living creature is not in those wheels. It is the work of men's hands.

I talked with six men involved in one of these high-pressure programs. Not one of them believed in it, but each was trying to do his part for the team, incidentally to protect his standing in the church. Social pressure and authority may coerce ministers to act against their own consciences, but the ministerial morale is hurt. When or tional puppets are in the church there will be little fire, and it really change the world. Mi morale is the most precious asse church, yet we squander it.

There is an uncomfortably c experience of a receding tide afte pressure evangelism. It does n to be proved. We know it. Organ and emotionalism do not take th of God. The Holy Spirit does no to heel when whistled to by bur on a certain day. The Holy Spiri time and God chooses the day. D is a personal matter. Disillusio high price to pay for statistics.

A Form of Atheism

Highly organized evangelism day is a form of atheism. It d really believe that the Spirit still works in the hearts of peop its seeks a synthetic product. T day that does not believe in wardly-directed person, but Go The group mind, adjustment, no and other social curtains may the presence of God, but they eliminate him.

Admittedly, there are church go on year after year with a altar rail; there are ministers w in this task, through indolence o fear. The point is that neith church nor the minister really c by external coercion. Minister love souls before they are fit souls, and the central offices ca this for them.

The group method obvious many weaknesses. I suggest that evangelism is better, a growth product. Everything from the n and the cars in front of a churc Sunday morning to the com service is a part of it. Natural gelism begins with the cradle r

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MANFRED A. CARTER *is pastor of the Methodist church in Hampden, Me.*

; until the funeral service. yman has his natural evan- of invitation and fellowship. es church-school teachers, and close neighbors do attain t deeper than that of the pas- igh years of association, so that the ones to ask the great ques- Christ. But are they as capable hastily through the commu- ngelizing strangers?

eral, the layman's best result ng people to the church and to r. The final evangelism is pri- ne minister's task. He has spent e preparing for it.

not win others to Christ for s but for their sakes. It is an ove, and love looks outward. ay be some very large churches minister cannot reach all those e shown an interest, but such should have more than one Laymen should set him free supreme task by relieving him e matters. The layman prepares nd, the preacher plants the God gives the increase.

nd See

simple and beautiful the nat- ngelism is shown in Scripture: *ry one who thirsts, . . .*" (Isaiah *taste and see that the* LORD *is* . (Psalms 34:8); *Behold, I set ou the way of life and the way* (Jeremiah 21:8); *Do you not at God's kindness is meant to u to repentance?* (Romans . "*Come and see*" (John 1:39). pel is "good news." It is light; water of life.

elism is not compulsion. It is an of life. It is the healing of sin ness. It is power for the good en. Why have unwilling con- nen the therapeutic value of love is so evident to those near to it?

rsion without the habit of wor- blow away with the first fierce ople converted by noise will be with the still small voice of angelism is growth and not a product. It must have roots.

are many who would prefer n to unwilling confirmation. I a woman recently who was gly immersed when a young was angry and resentful. She ends church now. Mere yield- oliness salesman is not enough. t change too.

Voltaire, I cherish the other ght to think and speak, even disagree. I realize that there like the Rich Young Ruler, uld not yield even to the in- f Christ. If a boy or girl says to me "not yet," I wait until there is a mood of eagerness. It does no good to force decisions. A decision which is not voluntary is no decision at all. This does not mean we should ignore the need for decision.

A Long Road

Organized sidewalk evangelism does not glow as much for those of us who have seen the communities years after. The statistics evaporate, and the lack of emotional and reasonable preparation shows. There is a natural evangelism that appeals to reason and will, that acts in the effective personal hour. We have substituted better education for contests in the church school. Eventually we will trust God's method even in evangelism.

Conversion is a long road. One does not leap into the presence of God in one exciting moment. There will be many decisions along the way. It is an experience of teaching and fellowship, not of salesmanship.

If a pastor will start evangelistic sermons every January, and make a list of people who attend church but are not members, he will find himself inviting and winning all the way up to Easter. Those who do this seldom pass Holy Week without an altar rail full of new members.

I have never missed an ingathering in thirty-five years of preaching, and have never had a single high-pressure evangelistic campaign. It has been absurdly simple. I asked and they came readily. The difficulty has been in avoiding the social blame and overhead condemnation of those who tried to force me into salesmanship.

Sometimes I have made a pulpit appeal. Sometimes I have used the Thursday communion service as an opportunity. In recent years I find most decisions are made in homes, some in church-school classes.

Pastoral evangelism of nonmembers who attend church is the natural and permanent evangelism that leaves no sour taste from emotional intoxication. Such new members usually become a part of the church, not elusive statistics to weed out in later years.

Evangelists must consider their theology, something that few professional evangelists do. Instead they make a study of prejudices and emotional weaknesses. Modern thought is a part of modern sin. In fact, most of our modern sins are mutual sins.

Do we believe the soul is free to choose, or is it so much plastic to be battered into shape? Is the soul a cause or an incident of circumstances? Determinism, naturalism, Freudianism, and pragmatism are dominant for a while, but they wither.

Wise fools say in their hearts that there is no God. Many uninformed novel readers follow these determinists. But that tide ebbs and the spirit rises again. The final word of the spirit is victory. But to answer the basic doubts of our day, formally expressed or intuitively felt, is not the work of a twenty-minute call. The man who is most ready to clear up this confusion is the man of books, the pastor.

Is the person joining the church or joining God? Does the whole person choose or only the fleeting emotion? Is it the signing of a card or the changing of a life? Jesus wept over the unwilling Jerusalem of his day. We still have our unwilling cities. Curious crowds in those cities do not constitute congregations at worship. Jesus was willing to trust the slow process of growth. He would not overcome Jerusalem by force.

The Props Decay

There are too many who have said, "Nobody ever asked me." I do not understand a minister who does not check his regular attendants against a membership list. He is the true derelict, not the conscientious pastor who refuses to be bulldozed into some artificial type of evangelism.

When pastoral counseling takes the place of organization, there will be less trouble about a declining membership. When attendance is rated above membership there will be more reality. Statistics have been propped up, but the props decay.

Programmed evangelism is a city product, but some good things come out of the Nazareths of our day. Natural evangelism is the consistent method of the rural church. The city produces statistics and standardized products. The country still produces life. Even in city parishes natural evangelism may eventually come into its own.

Highly organized personal evangelism or emotionalized mass meetings win statistics and some enduring conversions, but with a disagreeable ebb tide of disillusion. Natural evangelism by the pastor assists the Spirit of God and does not substitute for it. There is need for decision but it must be a permanent and personal decision, involving the whole man—mind as well as feeling.

The greatest need in evangelism is patient evangelism. I am not ashamed of the Gospel of Christ. It still proceeds under its own power. God is not a minor member of a committee on evangelism. God is in life and the reason for living. His power is spiritual power. Natural evangelism recognizes the "living creature within the wheels."

Heresy in Milwaukee

A minister who followed closely the heresy trials of three young Lutheran clergymen gives his interpretation of the proceedings, first in the history of the Northwest Synod.

By CLARENCE KILDE

MILWAUKEE means many things to many people. Boasts a citizen as regards the cultural heresy, "The three B's of Milwaukee are not Beethoven, Bach, and Brahms; but beer, baseball, and bowling." . . .

And Milwaukee, perhaps the most Lutheran city in the nation, has now added theological heresy to the record. Militant colleagues in the ministry have for many months been hounding three young Lutheran clerymen, which chase began with charges of darkly suspecting them of denying the virgin birth of Christ.

American Protestantism is never very profound in its heresy charges. Characterized by an unawareness of the historic heresy charges in classic Christian history, American Protestants usually fix on the virgin birth. Freudians may have their own explanation of this.

But obviously, what is more popular than the Christmas story? Non-theological Americans in a secular age can be counted on to know at least the Christmas story. Hence this particular charge of heresy arouses the quickest popular reactions; rapport is immediate. Press and pulpiteers have a field day and publicity is assured. From June through November [1955] more than fifty stories and accounts appeared in *The Milwaukee Journal* alone.

One need not have too long a memory to recall the heresy charges against Harry Emerson Fosdick in the mid-twenties. In newspapers and advertised sermon titles the dogma of the virgin birth held the focal center of attention. That controversy, which thundered in Baptist and Presbyterian circles, reverberated for years in a variety of Protestant denominations. Belatedly this heresy charge has kicked up a storm among midwest Lutherans with the suddenness of a midwest tornado. One aspect of this surprise is that the heresy charge arose among ministers of the United Lutheran Church (ULC), considered liberal among Lutherans.

Little Scriptural Evidence

Now that the virgin birth is neither a great historical doctrine, nor by itself profound theology ought to be quite evident in reviewing a few basic observations. Chronologically the oldest gospel, that of Mark, does not mention the idea. The oldest manuscript of the Gospel according to Matthew, the Syriac, concludes the genealogical table thus, "And Joseph begat Jesus."

The two greatest interpreters of Jesus in the New Testament are the author of the Fourth Gospel, and he who wrote more than one-half of the New Testament, Paul the Apostle. To both we owe the profound, classic doctrine of the Incarnation, "And the Word became flesh and dwelt among us" (John 1:14); and again, "But when the time had fully come, God sent forth his Son, born of woman" (Galatians 4:4). The Incarnation, yes, but for these two writers, responsible for giving us most of the New Testament, the virgin birth was not dignified enough to mention. For virgin birth was a contemporary, popular thought pattern explaining the unusual greatness of such men as Pythagoras, Plato, Augustus Caesar.

To accept on faith the doctrine of the Incarnation is classic, historic, biblical Christianity; to insist on virgin birth as historical proof or factual description of how the Incarnation took place is a recent emphasis made popular especially during this past century in the rise of Biblical Fundamentalism in America.

To be sure, in the wake of th
estant Reformation there came
ular clamor for a fixed, central
ity. Whereas the state could ap
the authority of the divine r
kings, and the Roman Catholic
could appeal to the infallible au
of the Pope, it became an easy
Protestants to enshrine the Bibl
for word, as their infallible au
But it was not until the rise
scientific spirit in America in t
century that Biblical Fundame
came into its own. It is this
mentalist premise on which the
of the virgin birth rests. For if o
take at face value every word
Bible, then it matters not th
Fourth Gospel and the Epistles
do not mention the concept bec
is sufficient that Luke, the poeti
with words, so speaks in the Ch
story.

Actually then the initial cha
heresy being disbelief in the
birth is illustrative or symptom
an apparently more serious
namely, the denial of the script
the verbally inspired Word of G
it is only apparently more serio
infallibility of the Bible is
neither a profound doctrine
widely accepted historical, the
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It can be said without serious
tion that there is no single clas
mula of interpreting the sc
phrased in a succinct doctrine
is no doctrine of the Bible as
the great historic creeds of the
Origen, St. Augustine, Martin L
all alike interpreted scripture
tively, now literally, again mora
yet again allegorically.

The Primary Pathos

Precisely here lies the primary
of the heresy trials in Milwau
that the ministers George Cris
Gerberding, and Victor Wrigle
charged with the guilt of "d
deviation," were in fact not d
from the truly classic doctrines
historic church but rather de
from secondary denominational
no longer tenable among most
tant theologians of any statu
standing today.

To illustrate this point it is
recall that the Reverend John G
ing during his trial was willing
a statement placing his faith
Nicene Creed, Luther's small ca
and the synod's constitution, "
he had always stood on these
tions."[1] He explained to the tri
mittee that he accepted the "ca
books of the Old and New Tes

[1] All quotations dealing with the trial
The Milwaukee Journal.

CLARENCE KILDE *is a Congregational minister in Oconomowoc, Wis. This is from an article in* Christianity and Crisis *(Dec. 12, 1955), and appears here by permission.*

ord of God, inspired by the
st, and only infallible rule of
practice." He confessed his
with the ULC in their de-
nal declaration, "We accept
ures as the infallible truth of
l matters that pertain to His
and our salvation." Gerber-
red the critical words in that
s being "in all matters that
His revelation and our salva-
t necessarily in scientific or
matters).
he days of the Reformation,"
g continued, "this position
freedom in the preaching and
ministry that is not bound to
but that is completely bound
ved to that Living Word who
Christ."
l committee found in the de-
position "obvious confusion,
y and inconsistencies." But if
n minister is to be charged
sistencies in this matter it is
Martin Luther was himself in-
. As any serious student of
uther is aware, Luther was
s in his use of the term "the
God." By that term Luther
s meant the Bible, the book
gain in the use of this phrase
peaking of Jesus Christ; and
"the Word of God" is the
he preaching of the "Biblical

nen, is the primary pathetic
these heresy trials, that the
rge common to all three, that
g the authority of the literal
tion of the Bible, is in fact
them with the denial of a
of the Bible which has no
anding in historic Christianity
which there has always been
iguity, not the least in Luther

thetic Aspects

ere are other pathetic aspects
resy business. A Jewish friend
asked, "Where are we, back
Middle Ages again?" For the
ublic heresy is a word with a
ly medieval flavor, especially
meetings of the five-man in-
g committee, (the personnel
never changed except in the
e due to illness), and the trial
e of seven men, in all three
t in secret sessions, without
g the presence of the press, or
f the churches involved, or
nisters, or anyone interested
ned. Furthermore, the oft re-
rase, "doctrinal deviation" un-
ly smacked of theoretical
bearing down on some am-
ine points of ideological argu-

ments to ease out of the Party unwanted members.

One has an unholy suspicion that the real heresy of these three suspended ministers was they were not tending to their knitting. They were all alike, ministers of mission churches in the sprawling, rapidly growing suburbs of Milwaukee, and the nearby commuting community of Menomonee Falls. Crist,

Gerberding, and Wrigley should have been more concerned with building financial and membership statistics. After all, a sister synod of the Midwest, the Evangelical Lutheran Church, has reported establishing a new parish every 18 days. The competitive spirit of our secular society has invaded most churches feverishly engaged in the biggest church building boom in American history. This is no time for ministers to have a concern for intellectual honesty, one must not upset the ecclesiastical applecart.

Go ahead and repeat the Apostles' Creed but be sure to be oblivious to people's inarticulate disturbance over the meaning of the creed. At denominational headquarters it is statistics that are important, not spiritual sincerity or theological integrity. Hence, it is ecclesiastically expedient for ministers to be silent about some things or talk with tongue in cheek. In other words, more is on trial here than these three young men.

Fortunately for the spiritual life of the church the young and dedicated still find it hard to be merely expedient. In June of [1955] the public became aware of the impending heresy trials by the customary headline "Pastor Does Not Believe in Virgin Birth of Christ." This was the account of a special meeting of the congregation of Gethsemane Lutheran Church at which their minister, the Reverend Victor Wrigley, advised his parish of the fact he was under an impending investigation by members of the synod. He spoke of "very dear friends" also under investigation, the Reverend George Crist, Jr. of Bethlehem Lutheran Church and the Reverend John Gerberding of Holy Cross Lutheran Church, Menomonee Falls. Pastor Wrigley went on to give his frank explanation of why he does not believe in the virgin birth of Jesus Christ. Here evidently was the first and common charge leveled at all three ministers soon to be tried for heresy.

Crist Convicted First

First to be declared guilty, July 28, and suspended from the ministry on August 2 by Dr. Paul E. Bishop, Minneapolis, head of the Northwest Synod, ULC, was the Reverend George C. Crist, aged 31, with wife and three children. He had been minister for six years of Bethlehem Lutheran Church, a mission parish of some 225 members. The trial jury reached a verdict of guilty after three hours of deliberation following about ten hours of theological debate around the 50 page brief submitted by Pastor Crist.

The minister declared guilty said he was not surprised at the verdict. "I have stated that it is my opinion that Jesus was not born of a virgin and that a man is not a Christian either by virtue of his believing or disbelieving such a claim," Pastor Crist said. He disclaimed any interpretation of himself as a crusader and so had not criticized the synod theologically but claimed he had at times criticized the synod because it "over-emphasized" money and the material aspects of church life. His answer to the verdict of guilty was that he considers himself still a Lutheran.

On August 24 in a secret ballot members of Bethlehem Church approved the suspension of their pastor, 62-15. It was obvious in the discussion that the local parish had little alternative, being a mission parish and financially dependent upon the synod. In addition was the evident fact that Pastor Crist had a leaning towards scholarly interests which often is an embarrassment to the laity. Crist is not the first minister more tempted by his study than strolling the streets ringing doorbells on social calls. And yet again the trial committee had gone beyond the announced specific charges to drag out of Crist doubts about intercessory prayer. This, more than theology, upsets laymen. So the parish rather enthusiastically let him go.

Meanwhile the synod's executive committee offered to give Crist $500 severance pay on condition he vacate

the parsonage with wife and children by October 1. Since that time he has enrolled as a graduate student in philosophy at Iowa City with a $450 scholarship. That there have been financial worries and difficulties is understandable as Crist seeks part-time work to care for his family. By mid-October he surrendered to synodical headquarters his ordination papers. The motivation of this last act was undoubtedly encouraged by the action of the synod in the case of John Gerberding. For this was a case of another color.

More Confusion

The trial jury which opened on August 31 heard 11 hours of testimony and deliberated more than 5 hours before unanimously voting a verdict of acquittal of John Gerberding on all heresy charges. This ordeal packed emotions of another kind because Pastor Gerberding's grandfather, George H. Gerberding, was one of the founders of Northwestern Theological Seminary in Minneapolis. Pastor Gerberding's uncle, the Reverend Richard Gerberding, is a former president of the Northwest Synod, and now executive secretary of the Board of American Missions in the United States. The father of the accused minister is also a ULC minister, though not of the Northwest Synod.

Though many of the charges were quite identical with those which convicted Crist, the jury finally felt, however, that the testimony during the trial was evidence of "irregular and disturbing doctrinal presentations." The committee therefore concluded, "Such behavior does not of itself constitute heresy yet it cannot be disregarded. Uncontrolled, such irresponsibility could eventually lead to actual heresy. We therefore unanimously recommend that proper administration action be taken by the synod to rectify this offensive situation."

And so the second heresy trial could only mean more confusion both within and without the church. Commented the *Christian Century*, "As matters stand in Wisconsin the Lutherans now have one minister guilty and the other not guilty of heresy for believing the same thing. Perhaps the Wrigley trial, still on the docket, will break the tie."

But before the Wrigley trial the Gerberding case took a decisive turn. In his weekly parish bulletin Gerberding said he had not changed his mind, that as before he was accepting the Nicene Creed without saying that he recognized the actual, physical resurrection or visible ascension of Jesus Christ. So Gerberding still contended his teachings were not bound by the letter of the Bible. These remarks touched off a demand for a re-trial. By the following Tuesday, September 6, an informal gathering of 36 ULC ministers unanimously petitioned for a re-trial of Gerberding.

Now getting into the act was the Reverend William Downey, ULC minister in another Milwaukee suburb, . . . a leading critic of the liberal views of the guilty Crist. He now became a moving spirit in the so-called "bull session" of 36 fellow ministers requesting re-trial of the acquitted Gerberding.

However Downey, pastor in fashionable Fox Point suburb, likes to play both sides of the street. So later he told a meeting of the Wisconsin conference of the Northwest Synod, "Many in our church would agree that the creation story of Genesis is poetic or figurative —and they will not be persecuted for heresy for saying it": his explanation, "it is a story pre-scientifically written which we are not bound to accept as scientific truth." He further declared Martin Luther did not believe in "an infallible and errorless Bible." Gerberding saw in such statements his own vindication. And a few days later Crist replied, "I invite Pastor Downey to read the transcript of my trial." Conservatives concerned with the new adverse publicity claimed Downey had been misunderstood.

The Reverend Charles Burmeister of Marinette, who played the role of prosecutor at all three trials, pressed for comment on Downey now hedged, "I don't think he means to deny the authority of the Scriptures. I think that he is concerned with the way of interpreting it. I, myself, am not a literalist. To know when the Bible is to be taken literally and when it is to be taken figuratively is an art. When you don't know those principles, that is when you go astray."

No one, including Dr. Bishop, was sure a re-trial was constitutional. To placate the rump meeting of fellow ministers following Gerberding's acquittal and to pour oil on the troubled waters later stirred up by Downey, Dr. Bishop now asked Gerberding to quietly hand in his ordination papers. Gerberding did not follow this suggestion but by mid-October, wishing to spare his little congregation any more trouble, (a 2 year mission parish of 200 members worshipping in an American Legion Hall) he offered his resignation. On October 27 the congregation met to vote on the resignation and refused its acceptance by a vote of 55-40. Gerberding pointed out that 55 favorable to his cause was nevertheless only ¼ of the parish and in any case "I am still not at home in this synod." On Sunday, November 13, with Dr. Bishop and advising the congregation t their minister's resignation, th ballot resulted in a 78-31 vote ply with synodical pressure.

Meanwhile Pastor Gerberdi wife and three children, was two weeks vacation with pay use of the parsonage until Ja Until then the suspended minis work on a weekly newspaper caster, Wisconsin.

Heresy Hunt Backfires

By now tension must hav mounting in the synodical office neapolis because the heresy h already backfiring with a c explosive questions not conte The Reverend Victor Wrigley semane Lutheran Church in the of Brookfield who early had t parish into his confidence, ex his theology and the process at special meetings and in pa ters, was now enjoying the so port of his parish. Wrigley, had the advantage of having years as minister to this mission of some 400 members, plus the of laymen on the church cou could keep the score card.

They and the minister accu synod officials of changing th during the game. They protes unconstitutionality of the pro in that the investigating commi not investigating but initiating The minister had not been ad the specific charges in advanc presence at the committee hear once the accused minister was the investigating committee ra yond the customary charges. more, the committee did not pe laymen of the church involve present. So the church council their minister not to attend meetings and in mid-Septem congregation voted 114-0 in ap the council's action.

By mid-October Pastor Wri notified he must stand trial. Ev it was evident the charges w substantially the same as those Crist and Gerberding. Wrigle swer was a flat refusal to att trial and he declared that if th was taking a strict, fundamenta in all its investigations and tria I am guilty." He followed this warning; the synod officials co pend him from the synod but c force him out as pastor of Get Church. That decision rested parish.

Before the day of the tria Wrigley outlined carefully to gregation the issues involved theological views. This was f

he press, which together with
vs clippings and published
ecame the basis of the trial
n which Wrigley was unan-
eclared guilty on November
ecommendation of suspension
ministry. On November 16
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ie explosive question, what
congregation of Gethsemane
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. At Gethsemane Church
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day evening, November 27,
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retain their pastor. They fur-
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investigation, trial, convic-
suspension of the Reverend
igley be submitted to the ex-
ard of the ULC, the parent
n of the synod. To further
position, the congregation
its officers to borrow up to
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ground

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o this is the first heresy trial
story.

y speaking, Lutheranism in
st, whether German or Scan-
s a diaspora culture. This is
logy stopped developing with
rant fathers of the church in
sippi Valley. The heavy mid-
century immigration from
and Scandinavian countries
with the rise of Biblical Fun-
m in American Protestant-

ism as a norm of faith in a day of developing scientific spirit and "higher criticism." In contrast, Lutheranism in the homelands of Europe kept pace with theological development. There, orthodoxy in theology did not rest on the infallibility of every word of the Bible. In this, European Lutherans were but following historical precedent in that Augustine and Luther, though they used the Scripture selectively, yet built towering classical theology.

This contrast between European and Midwest United States Lutheranism is

pointed up in the picture of the young Pastor Gerberding holding up the book *The Faith of the Christian Church* by Gustaf Aulen [Muhlenburg Press, $5.00], a leading Lutheran theologian of Sweden and saying, "How can I be accused of heresy when I but preach as Lutherans teach?" And this question was met by the reported rejoinder of the president of the Northwest Synod, Dr. Bishop, "I am not sure they are Lutherans any more."

Again it must be noted that the Synod of the Northwest (Wisconsin, Minnesota, the Dakotas and Montana) is not only the conservative synod, but, in addition, controls also its own seminary, Northwestern Seminary in Minneapolis. This in turn makes that seminary, unlike any other ULC seminary, strictly synodical in personnel and control. Thus in this tightly-knit ecclesiastical family in Minneapolis there has been theological peace until recent times because the synodical officers and the seminary officers and teachers all came from a few families. Between themselves these families ruled the synod with conservative unanimity. . . .

But death has a way of bringing new life to birth. Less than a score years ago replacements were necessary on the seminary faculty. Some had pursued advance theological studies in other seminaries. Midwest Lutheranism is plagued by the fact their own schools are not equipped to give the doctorate in theology. These new teachers, and it need only be very few, brought a liberal attitude toward the Bible without succumbing to Protestant liberalism. . . .

What has been happening in Milwaukee then illustrates the fact the grip of the immigrant founding fathers is loosening. That classic Christian theology is dependent alone upon the fundamentalist doctrine of the verbal inspiration of the Bible is now not only secretly held suspect but has come out into the open where it ought be. . . .

To be sure, the immediate occasion for the trials will remain obscure to those of us outside the family of the Northwest Synod. Not only are young ministers prone to crusade in their youthful idealism, but others are militantly conservative for reasons of ecclesiastical politics. . . .

But one general observation seems fairly obvious. Whatever the weather otherwise, it is springtime in Midwestern Lutheranism. The ice is beginning to break, the long cold winter of dark dogmatism which has for a century characterized the diaspora culture of Midwest Lutheranism is beginning to wane.

The Terrible Silence

And yet any hope of a coming new warmth and brightness and light in Lutheranism is here only a slim hope. The final pathos in the Milwaukee heresy trials lies in the terrible silence of the fellow ministers of the accused, not one of which have publicly spoken out in understanding, appreciation, brotherly defense. As a matter of further questions, what other Lutheran churches, yes, other Protestant churches have extended any hand of fellowship, displayed any concern of the heart for these young men with families and with their ministerial careers jeopardized?

According to the constitution of the synod the decisions of guilt and the synodical suspension from the ministry of these three men must be approved by the delegates to the Northwest Synod meeting in Milwaukee next May 15 [1956]. A lively debate could develop on the floor of the conference. But those "in the know" doubt anything important will come of it. . . .

This, then, will be the long winter of heart-searching among the ministerial contemporaries of these men who also studied under the same new faculty members at the seminary, who read the same books by Lutheran theologians which books were submitted in vain by the defendants at each trial, fellow ministers who used the same scholarly references and who have in the inner sanctum of their own souls entertained the same thoughts as Crist, Gerberding, and Wrigley.

A Choice to Be Made

ON January 1, 1955, ministers became eligible for coverage under Social Security on a self-employed basis. While there is still time to make a permanent decision as to participation, some matters must be settled now.

The minister who wants coverage for last year must take the necessary steps not later than April 15, 1956. The procedure is given in "Government Issues Guide on Social Security," on page 14 of the March issue of THE PASTOR.

A minister who has already filed a certificate for coverage and wants to withdraw must do so by April 15. (See "Deadline Set for Withdrawing Applications," page 15 of the April issue.)

When Congress put coverage of clergymen on a self-employed basis, it avoided the church-state issue and complications of a variety of denominational polity. The individual's tax must be paid directly to the government. It cannot be withheld from his salary or paid by his church. Coverage of a minister is not automatic, but must be elected by him. His decision to be covered does not require approval of his church.

A comprehensive interpretation of current Social Security legislation as it applies particularly to Methodist ministers was published in the December, 1954, issue of THE PASTOR ("Social Security for Ministers," by Charles L. Calkins, page 11).[1]

Social Security is not an annuity nor, in the strict sense, insurance. It is a social benefit designed to augment the retirement incomes of individuals in the lower income brackets (under $4,200). A person qualified as "fully-insured" under the law gets benefits in proportion to the amount of his average earnings, regardless of how long he has been paying the tax. Requirements vary for becoming fully insured, depending upon a person's age at the time he became eligible for social security. The individual minister can get specific information concerning his own case from a local field representative of the Social Security Administration, an attorney, or an accountant.

Social Security does not affect the pension program of The Methodist Church. Its benefits merely supplement the retirement income from pensions.

Ministers serving at the time the current law went into effect (January 1, 1954), have until April 15, 1957, to decide whether or not they will elect coverage. Once the clergyman makes his decision, however, it is irrevocable unless he drops out of the ministry or takes a supernumery relationship, becoming engaged in secular work. Those who qualify as ministers after January 1, 1954, will generally have two taxable years in which to file the certificate electing coverage. Those who do not file will not become covered.

Cost of participation to the self-employed person is now 3 per cent of his salary (up to $4,200) and will increase on a graduated scale under present law until it reaches 6 per cent in 1975. A table showing the graduated increase is given in the Calkins article re to above.

A report on benefits for ministers retiring in earnings after retirement, and the status of goverr employed chaplains under Social Security appe page 13 in this issue (April) of THE PASTOR. Wh Social Security program does not include those ters already retired at the time the new law we effect, there are ways for the retired person to b eligible.

Some ministers possibly have not made up minds about participation because of objection have been raised in some quarters.

It is claimed that the Social Security progr playing into the hands of the socialists who w make everyone a ward of the state. Those who such a claim usually neglect to point out that participant pays the tax from the time he be eligible until he reaches sixty-five years of ag modest benefit helps those whose incomes have s after retirement and who may not have been a arrange for a private retirement program for selves. There are important benefits for widov children.

Some complain that the Social Security admi tors keep no reserve funds and that benefits und program depend entirely upon future taxes pa the system. They point out that Social Security are used to finance present spending. As we unde it, the Social Security Administration puts t money into government obligations, just as an i ual might put money into government bonds.

Those who object to Social Security say tha is the possibility of a lack of revenue to pay ben the future, or that currency will be so inflated will have only a fraction of its original value. of course, no more a possibility for the Social S program than it is for our entire economy.

There is little relation, it is pointed out, b what an individual pays and what he gets in b This is characteristic to some degree of any soci gram. It is a plan under which all of us as a nati together to provide a certain measure of help t least able to help themselves.

A few object to the fact that once the self-em person makes his decision it is irrevocable, b Congress on the other hand has the power to Old Age and Survivors Insurance legislation time. Obviously such a program could not wo individuals entering and leaving at will. One p remember is that no one but Congress has po change the law, and the Congress is amenable will of the people.

It is argued that Social Security or any form ernment sponsored relief based on taxes paid next generation is immoral. It might be argued much logic, however, that taxing for public ed is immoral.

So the arguments go. It appears that those v opposed to Social Security for ministers are to Social Security for anybody. The individual man must consider all these arguments and re own decision in the matter.

[1] For additional information see *The Minister's Complete Guide to Successful Retirement*, by Norman Lobsenz (Channel Press, $2.95), and *Minister's Federal Income Tax Guide, 1956* (Channel Press, $2.50).

Preview

d Ministers Entitled ial Security Benefits

nal information regarding Old Survivors Insurance for min- nportant at this time to all o have elected coverage, has n supplied by the Social Se- dministration. It is contained ecial memorandum from the on Office of the National of Churches.

me information has been made by the Bureau of Old Age vivors Insurance to its field r their guidance in dealing blems of ministers.

for Men Retiring in 1956

ster 65 years of age or older, elected to be covered by social beginning with 1955, may qual- ld age insurance benefits as April, 1956, if he had net earn- t least $400 in 1955, and if he blish that his net earnings for be at least that much.

nount of the monthly benefit hich may be payable as early 1956, would usually be based earnings for 1955, the only which he had already filed a curity tax return. These earn- ld be averaged out over *18*

beginning of 1957 when his tax r 1956 is available, his benefit would be refigured to count in earnings. Two different re- ions would be made at this

total earnings for 1955 and for uld be added together and out over the corresponding s.

earnings for 1955 would be one-half his earnings for 1956, total averaged out over a 18 months. He would then be benefit amount based on the the two averages. The amount ncrease in his benefit amount t he had been receiving would payable to him retroactively nth of his retirement.

ve average monthly earnings nd so qualify for the maximum f $108.50 a month, a minister luring 1956 would have to have ings of $4,200 in 1955 and 1956.

ad been earning exactly $4,200 nd retired in mid-1956 after he had earned $2,100 without any additional earnings for the year, his average monthly earnings, under the 18-month computation described above, would be based on his $4,200 earnings for 1955 plus one-half of the $2,100 which were his total earnings for 1956 ($4,200 plus $1,050—a total of $5,250). His average monthly earnings would come out to about $291, resulting in a benefit amount of $96.70 a month.

Under the 24-month computation, his 1955 earnings of $4,200 would be added to the $2,100 he earned in 1956, and the total divided by 24 months would give him average monthly earnings of about $262, and a resulting monthly benefit of $90.90.

He would, therefore, be paid the benefit of $96.70 based on average monthly earnings of $291.

Government-Employed Chaplains

While services performed by a minister of a church in the exercise of his ministry or by a member of a religious order in the exercise of duties required by the order are covered by social security on an individual elective basis as self-employment earnings, coverage under this provision in the social security law does not apply to employees performing these services for the Federal, state, or local governments.

Services performed by such an employee are not regarded as in the exercise of his ministry, even though they may involve the ministration of sacerdotal functions or the conduct of religious worship. For example, services performed by a chaplain in the Armed Forces of the United States are considered to be performed by a commissioned officer in his capacity as such, and not by a minister in the exercise of his ministry.

Similarly, a chaplain in a state prison is regarded as a civil servant of the state and the ministerial duties he performs in the prison are not considered to be in the exercise of his ministry for social security purposes.

A federal, state, or local government chaplain can gain social security coverage other than as an employee of a governmental unit. If he has fees for officiating at weddings, funerals, or baptisms, these fees are regarded as self-employment earnings. If these total $400 or more in a taxable year, he may elect to become covered by social security as a self-employed person. Such fees—but not his earnings as a Federal, state, or local government employee—would be considered self-employment income.

A chaplain in the employ of a state or local government unit, moreover, would be brought under social security as an employed person if and when the state made an agreement with the Federal Government to bring other employees of the unit under social security.

If a chaplain has any questions about his status under social security, he should get in touch with his social security district office. If he had fees totaling at least $400 in 1955 for ministerial services outside his duties as a Federal, state, or local employee, he may wish to report them as self-employment income. To do so, he must signify his intention of being covered as a self-employed person for such non-Federal, state, or local government ministerial earnings.

In order to have his 1955 earnings from these sources credited to his social security account, he must file a certificate on Form 2031 with the Internal Revenue Service by April 15, 1956, with the understanding that an election of coverage, once made, cannot be withdrawn.

Earnings After Retirement

For purposes of Social Security, services performed by a duly ordained, commissioned, or licensed minister in the exercise of his ministry, either before or after retirement, are considered to be those of a self-employed person.

In common with all beneficiaries under age 72, he will not incur a loss of benefits if his earnings are $1,200 or less for the taxable year. If his earnings exceed $1,200 for the taxable year, then for each $80 (or fraction thereof) above the $1,200 exemption, one benefit check will be withheld.

However, no benefit check will be withheld for any month in which he does not render substantial services in the exercise of ministerial duties, regardless of the amount of his earnings from those duties in other months of the year.

Among the factors to be considered in determining whether a minister is rendering substantial services are:

(1) The amount of time devoted to ministerial duties.

(2) The nature of the duties.

(3) Relationship of the activity prior to retirement with that performed subsequent to retirement.

There is no single rule under which a determination can be made as to whether a beneficiary has rendered substantial services in self-employment in any one month. Each case depends on the particular facts. The test is whether the beneficiary can be considered retired in the particular month. In other words, looking at the situation as a whole, can it be said from all the facts that the beneficiary's status is that of a retired individual?

In determining whether his con-

tinued activities constitute substantial services, we would consider the time devoted to ministerial duties in each month, the nature of the services, and the relationship of these services to his preretirement activities.

Let's look at the case of Reverend M. He retires from his city pastorate and starts getting monthly old-age insurance payments under Social Security. After a few months in which he is wholly inactive, he receives a call from a country church to conduct some Sunday services during the absence of the regular minister. Whether or not his ministerial duties for that congregation would be considered "substantial services" for Social Security purposes would depend on the factors already described.

Assuming that Reverend M's earnings from his ministerial duties after retirement—as a substitute pastor, from the performance of marriages and baptisms, and for presiding at funerals—exceed $1,200 in a taxable year, he will forfeit one month's benefit payment for each $80 (or fraction thereof) above the $1,200 exemption. However, no matter what the total amount of his earnings from these sources during the taxable year, a benefit check will not be withheld for any month in which it is determined that he did not render substantial services.

Methodists Debating Segregation Patterns

With some significant exceptions, Methodists' attitudes on racial segregation depend upon where they live, reports Arthur J. Moore, Jr., in the March issue of *World Outlook* following a tour of the churches in several jurisdictions.

"Methodist churches by and large reflect the apparent views of the communities in which they are located," he found.

It is thought by many that the issue of Methodism's Central Jurisdiction will be the most hotly debated issue at the General Conference this month. Moore, associate editor of the missions magazine, writes on "The 'Great Debate' in Methodism."

In the light of the call for elimination of racial discrimination and segregation by the last General Conference, Moore sought to find out how The Methodist Church has responded since the recent Supreme Court decisions banning many forms of segregation. He found views ranging from willingness to desegregate to extreme opposition to any change in present racial patterns.

"The most disaffected group is the youth," he says, with members of the W.S.C.S. also expressing disappointment in current efforts to keep segregation.

Laymen, in the South particularly, are inclined to resist changes in the *status quo* more than youth, women, or ministers.

"The more thoughtful Southern white clergy are unhappy men indeed, these days," Moore found. "Quite frankly they are not sure how much support they will receive from their district superintendent and their bishop if they should speak out."

Bishops seem to be cautious because they think the best course is to avoid open argument. But there is "certainly no tendency to censure any minister" for taking a strong position on desegregation.

"What may happen is that such a minister can acquire a reputation as a 'trouble maker.'" "This is something that a bishop does not like," writes Moore.

Among Negro congregations he found that their leaders "are greatly handicapped by the almost total isolation that exists in the vast majority of places between white and Negro Methodists. Pastors and congregations are often unaware of each others' existence."

In the process of desegregation, Moore concludes, the major question the situation poses is "whether The Methodist Church will move fast enough and wisely enough" to avoid crippling the definite movement he sees toward solution of "the complex problems connected with desegre

If white and Negro groups c brought together for consultat adds, "one of the things that surely surprise many people . . be the flexibility and ease of Ne mands once the basic principle titude) of respect is accepted."

INDIAN METHODIST CHOIR, on a six-month tour of the United States, ganized and trained in connection with the one hundredth anniversary this Methodist mission work in India. The eighteen-member choir will sing at Conference. Religious News Service Photo.

National Family Week Resources Announced

"God in the Home: Peace World" is the theme selected National Council of Churches fo week, May 6 to 13.

The Department of the C Family of the Methodist Board cation announces the followi materials for this year's observa

Plans for National Family (This leaflet will be sent to throughout the denomination. who have not received a co order from the Department Christian Family, P.O. Box 871, ville, Tenn.)

Children's Day Program, *Our Church.* Produced by the ment of Christian Education o dren.

According to action of Genera ference, Methodist churches are to observe each year a special "emphasizing the responsibility church for our children." The da gested is the first Sunday of N Family Week, which is May year.

n the Home: Peace in the 3068-C). Prepared especially spread distribution in connec- the theme of National Family d written by Mrs. James D.

for National Family Week. interdenominationally for ad use throughout the com- *Family Fun Kit* (3065-C). A eight leaflets emphasizing rec- n the family.

hurches will have a special family service on May 6 and erve Mother's Day on the unday of May.

nection with National Family e Methodist Publishing House ke a special offer of a six subscription to *The Christian* r one dollar.

ne Set thdrawing Applications

GTON, D. C. (R.N.S.)—Clergy- ning to withdraw applications er for social security coverage o before April 16, the Internal Service said in a statement is- .

ithdrawal, it said, must be the form of a written notice h the district director with e clergyman had filed the ap- for coverage (Waiver Certifi- m 2031).

h written notice is not filed e time specified," the state- ded, "the election on Form omes effective and is, there- evocable."

Announced w Church Papers

, Mar. 15—Methodist families mised "a new and strikingly family church paper begin- letime next fall" by Lovick dministrative head of The Publishing House, here to-

matter of fact," Pierce said, have two new church papers he second one being a journal ters and leading lay people. papers, however, do not mean ional publications as the new s, both monthlies, will replace t *Christian Advocate* and THE

new ventures in religious n will be an outgrowth of tudy by committees from the Publication and church paper ntensive work toward the de- t of the papers has been done Episcopal Address of the Methodist Council of Bishops in 1952 urged such action, and the General Conference of that year authorized the Board of Publication to proceed with plans as they might be worked out.

"The papers will reveal the best in modern craftsmanship in graphic arts, and they will be informative, inspirational, and devotional. Full information concerning them—their names, the types of material they will carry, their general plans of circulation—will be formally announced at the forthcoming General Conference of The Methodist Church to be convened in Minneapolis, Minnnesota, April 25," Pierce stated.

Plans have been presented in their broader aspects to the Council of Bishops and are now being presented to groups assembled by the bishops in their episcopal areas.

Develop New Bible Aid

A Bible Reader's Service is now available to Methodists through a project sponsored by the department of Christian education of adults of the General Board of Education, M. Leo Rippy, director, has announced.

In order to make the reading of the books of the Bible more interesting and better understood, the adult department is preparing a series of Reader's Guides, one for each book of the Bible. These guides will constitute *The Bible Readers' Service.* It is being developed by Robert M. Cox of the adult department staff.

The books to be selected and read are not books about the Bible—they are the books of the Bible themselves. The guides are intended to convey the relevance of the Bible for today. Each guide is written by a Bible scholar, in his style but in language that laymen can understand.

All Methodist ministers are being sent a free copy of the guide for the Book of Mark, along with a brochure describing the Bible "Book of the Month" project.

For further information about the Bible Readers' Service write to the Department of Christian Education of Adults, P. O. Box 871, Nashville 2, Tennessee.

Coming Events

Apr. 1—Easter

Apr. 2-8—National Boys' Club Week—"Operation Juvenile Decency"

Apr. 3-5—Audio-Visual workshop, Southwestern University, Georgetown, Tex.

Apr. 4-6—"World Understanding" workshop, Missoula, Mont.

Apr. 9-13—Pastors' School, Trinity Methodist Church, Hutchinson, Kan.; write Roy M. Brady, 412 E. Locust St., Independence, Kan.

Apr. 11-18—Southeastern jurisdictional recreation workshop, Leesburg, Fla., sponsored by concerned annual conferences and Division of the Local Church, Methodist Board of Education

Apr. 12-15—National conference (Methodist) on the Church and Economic Life, Pittsburgh, Pa., sponsored by the National Council of Churches. Theme: "The Christian Conscience and an Economy of Abundance"

Apr. 17-19—US conference meeting, World Council of Churches, Buck Hill Falls, Pa.

Apr. 17-19—Executive Committee meeting, World Council of Churches, Buck Hill Falls, Pa.

Apr. 17-21—Pre-General Conference session, Methodist Council of Bishops, Minneapolis, Minn.

Apr. 22-27—South Central Jurisdiction (Methodist) recreational workshop, Camp Egan, Tahlequah, Okla.

Apr. 22-28—Institute for houseparents, The Methodist Orphanage, Raleigh, N. C. (Methodist Board of Hospitals and Homes)

Apr. 23-27—Northeastern Jurisdiction (Methodist) training camp for camp leaders, Sky Lake, Windsor, N. Y.

Apr. 23-27—Regional training camps for camp leaders (Special Committee on Camps and Conferences of the National Council of Churches): Camp Wanake, Beach City, Ohio; Meer's Park Camp, Ottawa, Kan.

Apr. 23-27—Regional training camps for camp leaders (interdenominational): Pilgrim Pines (near Yucaipa), Calif.; Camp New Hope, Chapel Hill, N. C.

Apr. 25-May 9—General Conference, The Methodist Church, Minneapolis, Minn.

Apr. 29-May 5—National Mental Health Week. Theme: "The Mentally Ill Need Your Help"

Apr. 30-May 4—Regional training camp for camp leaders (Special Committee on Camps and Conferences of the National Council of Churches), Camp Dogwood, Ashland City, Tenn.

Apr. 30-May 4—Regional training camp for camp leaders (interdenominational), Detroit Baptist Camp, Lapeer, Mich.

May 6—Rural Life Sunday

May 6-10—Community family life clinic, Oklahoma City, Okla., sponsored by Oklahoma City Council of Churches, in co-operation with NCC

May 6-13—National Family Week

May 6-13—National Music Week, sponsored by the National Recreation Association

May 7-11—Regional training camps for camp leaders (Special Committee on Camps and Conferences of the National Council of Churches): Camp Anderson, Green Lake, Wis.; Camp Arrah Wanna, Wemme, Ore.

May 13—Festival of the Christian Home (Mother's Day)

May 17—Meeting of staffs of Editorial Division and Division of the Local Church, Board of Education Building, Nashville, Tenn.

May 20—Whitsunday (Pentecost)

May 20-25—National Conference of Social Work, sponsored by Division of Christian Life and Work, NCC, St. Louis, Mo.

News Briefly Noted

• Ordination of women in the Presbyterian Church in the U. S. A. has been approved by a majority of the denomination's 257 presbyteries. The action assures amendment of the Church Constitution to this effect by the General Assembly at its meeting in Philadelphia, May 24-30.

• Henry Hitt Crane, Detroit Methodist pastor and pacifist, charged in a sermon that the American Legion advocated the "un-Christian-like" practice of using violence for settling international disputes. An official of the Legion's William Riker Johnson Post 205, accused Crane of being affiliated with "subversive and un-American organizations," a charge which he emphatically denied.

• Delegates to represent the Church of England and the Methodist Conference of Great Britain in forthcoming talks on closer relations between the two bodies were named in London in February and announced by Geoffrey Francis Fisher, Archbishop of Canterbury, and Leslie Weatherhead, president of the Methodist Conference. The Anglican Church Assembly last July approved proposals for the discussions at sessions here, and the Methodist conference took similar action at a meeting in Manchester the same month.

• A bill to exempt clergymen and members of religious orders from the withholding tax provisions of the state income tax law was passed by the Maryland Senate and sent to the House. The measure applies to new regulations that went into effect last July 1.

• It is time Protestant churches halted their flight "to the green pastures of Suburbia," rolled up their sleeves, and fought out the problem of the inner city church, according to J. Lester Harnish, pastor of downtown Baptist Temple. He announced to his congregation that the church would not "flee to the plush and prosperous outlying areas," but keep up the good fight from Los Angeles' Pershing Square.

• Protestant and Roman Catholic churches throughout the world will celebrate the world's oldest religious festival on Pentecost Sunday, May 20. Eastern Orthodox churches, which use a different calendar, celebrate the Christian festival on June 24. Usually the dates of the holy days are not more than a week apart. Jewish communities will celebrate Shabuot (the Feast of Weeks), the ancient festival out of which the Christian Pentecost grew, on May 16.

• It is presently taking thirty churches to recruit a single seminary student, Elmer Million, director of the department of the ministry, told the National Council's Division of Christian Education. "Concerted and continuous action" by the churches is needed "to keep a constant flow of young persons into church-related vocations."

• Pending before the Interstate and Foreign Commerce committees of both houses of Congress are bills that would amend the Civil Aeronautics Act to permit the granting of reduced-rate transportation to ministers of religion. The Civil Aeronautics Board at first opposed the bill but has now changed its position and said that it would be favorable to "reduced" fares. In other words, CAB would not oppose the bill if the word "free" was removed.

• New evangelistic techniques developed in Australia's "Mission to the Nation" are among the items brought to the United States February 16 by Alan Walker, who will be a Methodist General Conference speaker. Following General Conference, Walker will lead a "Mission to America" series of meetings in major cities, and conduct a "Mission to the Nation" for the United Church of Canada.

• A special hiking award in memory of Bishop Francis Asbury has been established by the Boy Scouts of America. Called the Asbury Trail Award and comprising a goldplated medal and a certificate, it will be given Explorer Scouts who complete a reading course in the life of Bishop Asbury and hike the old Cataloochee trace between Lake Junaluska and Cosby, Tenn.

• The Third Assembly of the World Council of Churches will be held during Christmas, 1960, "probably in Ceylon," according to America delegates to the agency's recent executive committee meeting in Sydney, Australia. They said this recommendation was made to the Council's Central Committee, which will decide the matter at its sessions this summer in or near Budapest, Hungary.

• For the first time, a spokesman for the National Council of Churches supported legislation to outlaw alcoholic beverage advertising from radio, television, and national magazines. It is sponsored in the Senate by Sen. William Langer (R.-N. D.) and in the House by Rep. Eugene Silver (R.-Ky.) and others.

• During the past ten years Methodist church school membership has increased 37.3 per cent, while the total population in this country increased 21.5 per cent, according to the March *Newsletter* for church school superintendents published by the Department of General Church School Work, General Board of Education.

• A policy statement issued by t
nual conference of the Me
Church in Argentina favors the
dissolution of certain marriage
continuance of which, it argued,
be more harmful to society than
divorce." Divorce was legalized
first time in Argentina by former
dent Juan D. Peron in the face
tests from the Argentine Roman
olic hierarchy. The law legalizi
vorce and remarriage was suspen
March by Argentina's provisiona
ernment.

• Membership in the Methodist
of Great Britain decreased by
1955 to a total of 744,321. The d
ination actually gained about
new members during the year b
was slightly more than offset by
and withdrawals. In 1954 the
registered a net gain of 676 and,
earlier, 393.

• America's Protestant clergym
charged with "systematic avoida
military service" by their lack
terest in serving as chaplains. En
O. Midboe, Washington, D. C., sec
of the National Lutheran Co
bureau of service to military pers
voiced the indictment in a report
council's thirty-eighth annual m

Bible Concordance Being Prepared by Electronics

CINCINNATI, OHIO (R.N.S.)—A
cordance of the *Revised Standard
sion* of the Bible is being prepar
a UNIVAC computer that has
"taught" the Scriptures.

The thirty years it once took
Strong to compile his Exhaustive
cordance of the Bible, publish
1894, now will be reduced to 120

The new concordance, an alphal
listing of the location of every w
the Bible, has been planned fo
years and under experimentati
testing since 1953, the year aft
R.S.V. was published.

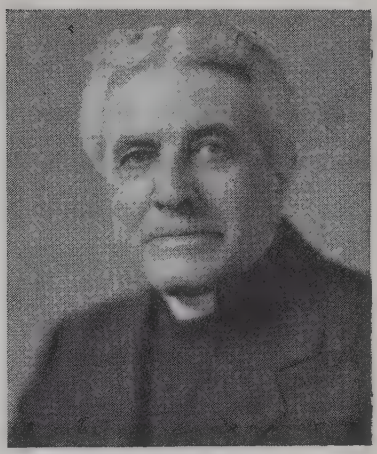
It will be issued in 1957 by T
Nelson & Sons, New York, publ
of the *Revised Standard Version*.

William R. McCulley, preside
the publishing firm, said that eve
of the more than 800,000 words
1952 translation has been record
four metal magnetic tapes used
giant UNIVAC.

As the words are fed into the
tronic data processing system f
tape, the computer stores all b
frequently used short words
mercury "memory" and arrang
stored words alphabetically along
their context and location in the
—book, chapter, and verse. The p
concordance will contain more
350,000 contexts.

ctified Idolatry

Some Present-day "Golden Calves"



a Sermon by **LYNN HAROLD HOUGH**

TIANITY finds some of its
st foes in its own household.
hese the most confused and
s are those who make Christ
age of their own thoughts and
o worship the idol they have
ey take fragments of golden
and put them into the fire.
e enraptured by the golden
h comes forth. And they forget
hing qualities of ethical re-
they worship this shining idol.
s of gold they fused to make
ure they worship may have
nd in the Gospels. But they
ined in a way the Gospels
ver recognise. . . .
en who make one Christian
e equivalent of the whole of
ity betray the religion a frag-
which they shout from the
s. They represent what Paul
ore used to call "the demon
solute," which consists in giv-
and absolutely validity to one
at the expense of all the other
s which together make up the

is the golden calf of abstrac-
worshipers seek to find an
al principle back of every
n the Old Testament and the
ristianity consists of principles
d from the teaching and life
One doctor of abstraction in
arded moment confessed that
not imagine associating Chris-
ith one figure which appeared
y at a particular time. One
back to the principles behind
. Here one found authority. So
oric Christ was politely de-

throned. The golden calf of abstraction took his place.

There is the golden calf of individual mystical experiences. The heart has reasons which the reason does not know. The warm heart is given the place of the clear head. The journey into the silence of mystical peace is the only thing which gives meaning to life. The individual is separated from all the hard demands of searching intelligence and all the perpetual obligations of social action. If related to the rest of Christianity this individual experience would become a noble thing indeed. But when it is isolated from all the rest of the Christian religion it becomes an idol. . . .

There is the golden calf of a barren intellectuality. The mind is made a sort of intellectual Hitler, whose dictatorship ends in something not unlike the disintegration of all the living energy of religion. The mind is really a constitutional monarch and does not do well as a dictator. Here again the attempt to use the mind to make a synthesis of all the different elements of the Christian religion in a noble corpus of thought is not only a legitimate but a necessary task. But the gold of clear intelligence can all too easily be turned into a golden calf. The idolatry of the intellect produces men and women who move farther and farther away from the creative forces of religion in actual life.

There is the golden calf of social action. Here we may seem to be walking on very dangerous ground. We cannot forget the necessity of being doers as well as hearers of the word. And all the noble achievements of the Christian religion in changing and improving the lot of men in this difficult world arise demanding appreciation and praise. We cannot forget Kingsley and Maurice and all the lofty spirits who have followed them.

But it remains true that the isolation of Christian action from Christian thought and the deep realities of Christianity is a process of emasculation. The action becomes rootless. And the mind which guides the action becomes confused. The rootless social idealist easily becomes the victim of the most destructive formulas. Uncritical Christian social idealism may lead a man into strange paths.

At the worst it becomes a method by which the Church commits suicide in mistaken loyalty to one of its own principles fatally misunderstood. Communism very well knows how to exploit the worship of this particular golden calf. When Christian action is made stable by Christian thought and held firmly in the heart of the Christian religion it perpetually enriches the life of the Church and the life of man.

There is the golden calf of the worship of the organisation of the Church. The story of the man who is a Churchman rather than a Christian is an ancient tale. The pomp and circumstance of a venerable institution easily capture the imagination. The manipulating of the subtly integrated wheels of a vast ecclesiastical organisation is in its own way a very satisfying form of action. So men put the Church on a throne which belongs only to God. So the ecclesia becomes a golden calf.

The corrective to all this is, of course, the use of the Church as the servant of Christ, always subject to his judgment and subservient to his will. The Church which is the creation of living experience, and which always feels and acknowledges the overlordship of the Christian conscience, has conquered the demon of the Absolute. It does not sit on a throne. It provides a throne for Christ.

There is the golden calf of pacifism. In the beginning pacifism is always a Christian heresy. A heresy consists of

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HAROLD HOUGH, *formerly dean Theological Seminary, is a d preacher of New Nork, N. Y. mon is reprinted from* The World *(Oct. 13, 1955) of Lon- permission.*

giving to one truth a place which belongs only to the whole truth. That Christianity begins as a friendly invitation is clear enough. And as an attempt to secure the uncoerced allegiance of willing hearts it has no place for the use of force. The evangelist does not reinforce his invitation by pointing a gun at the person who is receiving his invitation.

As a philosophy for the Christian evangelist pacifism stands firm and secure. But evangelism is not the whole of Christianity. At long last the invitation is either accepted or rejected. Then, according to the quite unmistakable teaching of Jesus, comes the judgment. There are those on the right hand. There are those on the left.

Jesus' great picture of judgment leaves the apostle of the Christian religion whose only principle is the power of the friendly smile quite speechless. There are those who will reject even the supreme adventure of self-giving love upon the Cross. And after that comes the hour of the verdict of justice. In other words, Christianity consists of both invitation and judgment. To preach invitation and to have no place for judgment is to vacate the position of classical Christianity. . . .

We are only safe when we see Christianity steadily and see it whole. We are only secure as we live in the light of the total demand of Christianity and not merely in the flashing light of some brilliant fragment.

The modern Church has many high places far from the central temple of true and dependable worship, and wise and effective life. Whenever one finds that he is casually passing over and then ignoring direct and piercing statements of the scriptures and unforgettable aspects of Christian biography and history, the time has come for critical inspection. Is he about to cast into the fire fragments of precious metal which will come forth a golden calf? Sanctified idolatry is one of the most menacing foes of the Christian Church.

In the light of all this it is not too difficult to see the great need of the Church to-day is men who refuse the allurement of the temptation to become idolators. Each of the elements of the Christian religion is given its place in their thought and life as a part of the whole organism of Christianity. The part is not allowed to become the foe of the whole. The meaning of the whole suffuses every part.

The moment a piece of Christianity develops a tendency to take the bit in its teeth and gallop down the highway there is quick action on the part of the man who lives in the light of the whole Christian faith. . . .

Monday Morning

by

emory stevens buck

I have been so busy writing about the General Confe ence that I have not had time to get my m*-imeo-graphe Christmas letter off to you. There were so many of you told me how much you liked the ¼½ lettOers, that I thou I should @ get to it again- particularly in reply to the 12 I got last Christmas. (Had 18 the year before- but la Easter's letter must have discouraged some of my frie because they sent Christmas cards this year instead o mimo-/graphed letters about themselves.)

Well sit, and read, now, and hearken to my greetin Aunt Mabel and her four step daughters have moved in t join our happy family and we have converted the parsona attic into a fine place for them to live during their vis The old parsonage committee sputtered a bit about it, I sed "Love me, love my step-cousins!" and that fixed it

So many people have told me how much they think my preaching has improved lately, that the district sup dropped in the other day and said he thought there mig be a call from First Church, East Cupcake- of course the salary that they paid old Joe there last year- I do that there might be a real challenge. I'm being cautio about it, and while I did drop over there a few weeks ag to speak to the Royal Order of Hybred Sycophants, of wh the Worshipful is also chairman of the Pastoral Rela- tions committee, I'm just not saying much about it. Th people here don't want me to leave and I realize that t will have a hard time finding a person to follow me here but I just sort of feel that I have done about all I can for them.

They were so enthusiastic the first year- but now the keep wanting me do do so many things! They even want me make calls- and at one of* the meetings of the pastoral lations committee a chap even suggested that I should a tend and occasionally teqch in the Sunday School! Well- my work goes on, I think that I'd just better go on to East Cupcake! Besides- the local W.S.C.S. has asked t bishop to apoint a woman as co-pastor here, and I'm ffr to say that I think it is just an evidence of the nose of the camel getting into the tent of the Lord!

You might have heard that a lot of the boys were wh ing it up to get me elected to General Conference. I go up to 7 votes for last reserve- and then I just simply felt that it was too bad to let it go on like that, so I asked for the floor and made a speech asking that my n be withdrawn. "No! No!," two of the boys called out- I felt that it would make for a better feeling in the c ference. I sure did appreciate all that you boys did, though, and I hated to let you down. Different ones ca up afterwards and shook my hand, and one of the men i the conference sed he thought it was a mighty fine da outside. He was covering up his fine sense of grief, course.

Well?$#- I surely do hope that you and yours had a w derful Christmas. When I move- and please don't say to much about it- I hope they have a bettqr mimepgrap*gh m chine than they've provided me for this church! You sho have seen the mess in last Sunday's bulletin- particu- larly on the new creed I had written for the service. I just have a feeling that some of my best work doesn't g said right when I'm hampered so by a machine!

ne Secrets of Pulpit Power

The man who diligently prepares himself to be "full, ready, and exact" does not have to depend on manuscript crutches when he's preaching.

IARRY C. FRANCE

UNATE is the preacher who, at rly age, establishes good speak- its. Manners of speech grow e years. If they are bad, they riously undermine a speaker's eness; if they are good, they can m to great places of power and e.

deas set down in this article e of those I used in my public g classes at Columbia Univer- d they have been the very cen- ny own experiences over a pe- twenty-five years during which spoken in every state in the nd in foreign countries.

single statement, one of the greatest essayists, Francis as given to all speakers the key rful speech: "Reading maketh an; conference a ready man and an exact man."

a speaker is full, ready, and e does not mumble or swallow ls. He does not laboriously read script with 90 per cent of his n directed to the writing and cent to his audience. He does morize choice sentences or always wondering if he will re- them when the appropriate nes.

g preachers should start on speech recipe very early. What l" man, anyhow? Well, he sat- is mind with the stuff he ex- give his audience or congrega- ere is no substitute for reading. mind is built out of broad and earch. Religion is buttressed by ge in a dozen different fields. y, economics, psychology, and economy are four counterparts

every preacher should lay out elf a yearly course of reading

that will best serve the type of preaching he gives his congregation. Every man is a law unto himself in this regard.

A conscientious reader will eventually develop an admirable "fullness." But that is only one-third of the speech triangle. For, as Bacon says, he must be "ready" and "exact."

So, after a person reads and reads, he will write and talk (confer). And there is no substitute for these, either. Writing and talking build a good working vocabulary.

The first five or ten years of a preacher's experience will, under this program, make him as fluent and convincing as he can be. During this period, regular hours of reading, writing, and talking should be set aside. He will come to know how many words his sermons contain.

Then, week by week for possibly five years, he will write his sermon. When he has made it as good as he can, he will read it aloud a number of times in the quiet of his own study. Finally, with the framework of his sermon clearly in mind and with the word familiarity on his lips, he will lay the manuscript down and speak its contents without any aid.

The hours and days a preacher spends making himself "full, ready, and exact" will be well spent. Taking sermon manuscripts into pulpits becomes a bad habit with most ministers, no matter how skilled they may be as readers. And even those who take notes into the pulpit rob themselves of a spontaneity of speech in which congregations delight.

If any preacher spends ten hours reading, writing, and talking over a thirty-minute sermon in the manner outlined here, he will find his paper growing month by month and year by year. One thing is certain: if enough time is not spent in the quiet of his own study, preparing himself to be "full, ready, and exact," he will have to take some notes or manuscript "crutches" into the pulpit with him.

A speaker who reads, writes, and talks will, within ten years, be an expert in his field. His working vocabulary will be enormous. One big idea firmly set in his mind will call up thousands of relevant and spontaneous words. When that time arrives, he will not have to worry about this vocabulary. That will take care of itself. Then, he can spend more time with his ideas.

Develop Persuasive Speech

Preachers have five fields of expression from which to choose their sermon material—description, narration, exposition, argumentation, and persuasion. But there is one field where speech power is best developed. That field is persuasion.

A strong preacher carries conviction. He may speak out of the fullness of his mind, his heart, or his soul. But when his speech is most commanding, one will discover that his language is persuasive.

Hundreds of preachers are naturally narrative-descriptive or expository-minded. Often their voices are monotonous. In their pulpits they are immobile. They have no idea of vocal intonation. And the words they speak from week to week carry little conviction. Persuasion as an essential part of good preaching has escaped them.

Therefore, a young preacher starting out to follow Bacon's teaching will remember that periodically at least, he will build some conviction, some persuasion into his sermons.

A mind saturated with ideas and thoughts, a tongue skilled in speaking powerful but spontaneous words, and a personality reflecting the deep convictions of his speech—such are some of the powers flowing from a speaker in the pulpit or on the public platform who diligently prepares himself to be "full, ready, and exact."

C. FRANCE, *formerly an in- in public speaking at Colum- ersity, is a financial writer and and an active Methodist lay- the Church of St. Paul and St. in New York City.*

Counseling Service In a Modern City Church

To combat increased marriage failures in urban life, one church set up a free counseling service. (National Family Week is May 6-13.)

By J. H. LUMPKIN

THE FIRST Methodist Church of Houston, Texas, has made a significant contribution to its own membership, to other churches, and to the city by demonstrating the practicality of a professional counseling service in the modern-day church program.

In getting the work started, Kenneth Pope, the pastor, conferred with the director of the Hogg Foundation for Mental Hygiene at the University of Texas with regard to a qualified person to establish the program.

On October 1, 1953, the writer, a counseling psychologist at the University of Texas and a consultant to the Hogg Foundation, joined the staff of the church as director of Family Relations. My duties were to develop new services that would meet personal and family needs not included in other areas of the church program.

Two major areas of service were incorporated into the new work, which was generally designated as a Family Relations Program. The first area was a counseling service to provide remedial assistance to persons in marital, personal, or family difficulty. The second area was guidance for marriage and family life education.

The counseling service was established because of concern for increased marital breakdown and poor adjustment evident by many families in modern city living.

The church has a vital interest in the health of the families in the congregation and community. A church congregation is made up largely of families. If the marriages and the family living are healthy spiritually, mentally, and morally the life of the church, too, is healthy. When family life is at a low ebb, church life is also at a low ebb. Therefore a healthier family life means a healthier church life—and a healthier church life feeds stability back into family life. This relationship between church and family forms the underlying philosophy of counseling and guidance in family relations at First Methodist Church.

A counseling service offered in a church by a professional layman, separate and apart from that traditionally provided by the minister as pastor, is something new in the Southwest. Acceptance of the new counseling service spread both through the church and the city at a rapid rate.

On October 13, 1953, the first two counseling appointments were held. One was a marital problem, where the husband and wife had already separated; the other was a parent-child problem. Both, in the course of weeks, were successfully resolved. Before the week was out two other persons made appointments. From that time forward, requests for appointments consistently increased until a full counseling load of five to seven consultations a day was reached in January, 1954.

Appointment records show that 1,144 appointments were made and kept during 250 counseling days in the fifteen months. The average appointment load per day for the entire period was five persons.

Both men and women availed themselves of the counseling services. Appointment records showed that of 138 (53 men and 85 women) for conferences. The counseling apparently has been well accep men as well as women.

First Time for Many

The fact that seventy-three p of the counselees were seeking seling for the *first* time seems t cate that the counseling service plementing, rather than com with, other agencies in the comm thereby filling an unmet need.

The number of counseling a ments and the time required counseling process to enable a to resolve or adjust to his proble primary factor which prohibits e professionally trained minister engaging in very much counse addition to his other duties. P adjustment to overwhelming pr usually is not achieved in one counseling interviews. People often get into severe circum overnight, nor do they resolve th ficulties so quickly.

Church members from many d inations have used the counselin ice. Some of these persons we ferred, though the majority ca their own volition. Some indica their conferences that they can cause they could not visualize own minister being of any "c help" in their personal problem. indicated that they came to Methodist because they would barrassed for their own minis know they were "in trouble."

Fifty-three per cent of those seled were Methodists. First Me Church made the most extensi of its own service. The combined bers of other Methodist church and out of Houston) formed the group. The next largest gro church members were those Presbyterian and Baptist church

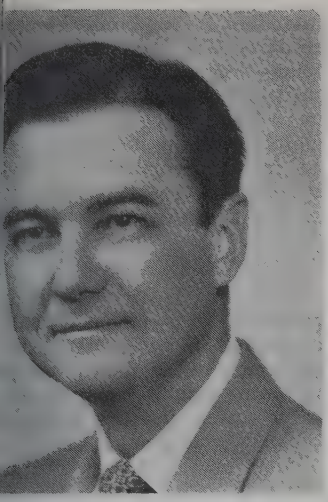
The great majority of the members who used the service by their own admission, not ac their own church. The majority in other words, members in nam at the time they requested their seling appointments.

Many occupations were repre among the persons who came for seling. The scatter of occupatio so great that no significant patte indicated—with one exception. wives were significantly in the ity, but this was due to the fa many of the marital cases in nonworking wives.

Three Counseling Areas

The counseling service in three major areas: marriage, pe

J. H. LUMPKIN, *formerly director of Family Relations for the First Methodist Church in Houston, is now on the staff of Rohrer, Hibler & Replogle, a firm of consulting psychologists to management in industry, Dallas, Texas. This is from a report made by Lumpkin after directing the counseling service for fifteen months.*



mily. The largest number of
ing appointments were con-
with marital difficulties.
ır the majority of the marriage
ing cases were either complete-
essful, or partially so, after a
of consultations. Sole credit, of
cannot be claimed for the coun-
process, but it appeared to be a
ant positive factor in the out-

relative success between coun-
husband and wife and in coun-
with only one marital partner
markedly in favor of couples.
thoroughly stable foundations
vorked out in marriages where
artners came and shared in an
anding of the problems involved
re equally committed to reme-
easures.
es for critical marital discord are
but among the more common
uting factors encountered were:
al immaturity, inability to dis-
ifferences, the management of
marital unfaithfulness, incom-
djustment in marriage, inad-
religious insight and commit-

fty-five per cent of the cases
arriage was maintained, the
adjustment made, and the dif-
s resolved. Twenty-five per cent
ated their conferences either be-
own difficulties were resolved
torily or too soon for any real
to be indicated, yet many of
persons achieved a satisfactory
ent following their conferences.
ighteen per cent ended in sepa-
or divorce.
area of personal counseling in-
the second largest number of
n this area all problems not hav-
do directly with marriage or
were included.

Among the problems considered in the counseling sessions were: religious immaturity, adjustment to divorce, adjustment to loss by death, sexual morality, emotional instability or immaturity, problems in courtship, severe guilt or fear, and other problems arising out of personal and social inadequacy.

Almost as many men availed themselves of counseling as did women. Although fewer women discontinued their conferences before they were regarded as successfully completed, ninety-two per cent of both men and women who came for personal counseling were regarded as successful, partially successful, or the outcome unknown due to too few conferences.

The area of family counseling involved three major relationships: parent-child, child-child, and in-laws. Family counseling was not as much in demand as was marital and personal counseling.

Sustained Many Marriages

An average of 67 per cent of counseling in all three major areas during the first fifteen months of the counseling service has been regarded by the counselor as successful. This percentage does not include those cases which appeared to be partially successful or where the final outcome was unknown due to a termination of the counseling relationship by the counselee.

One member of the finance committee of the church remarked when the counseling service was begun that he felt the service would be well worth the cost if one marriage was saved a year. He was extremely generous in his attitude.

Instead, thirty-three marriages have been sustained and strengthened, slightly more than two a month. Thirty-three persons have gained the resolution of a personal problem during this same period of time—another average of two persons a month.

Frequently a personal problem must be resolved by one or both partners before a marital difficulty can be resolved. At least sixty-six persons who sought counseling appear to be leading more personally satisfying and socially productive lives.

A good relationship apparently exists between the counselor and members of the medical profession. Several referrals were made to the counselor by physicians. Wherever the counselor has contacted the physician or psychiatrist of a counselee, he has met only with the fullest co-operation. Several referrals were made for psychiatric care.

No charges are made for the counseling service. The church underwrites the service for its members and those who need it in the city.

The number of persons requesting counseling establishes beyond any doubt the real need for such a service to members and the city. Counseling seems further justified in a church because the service apparently meets an unfulfilled need for many persons who have never sought assistance from any other source beyond their own efforts.

The guidance phase of the Family Relations program includes all segments that may be regarded as preventive or preparatory in nature—while the counseling phase is considered remedial and therapeutic in nature.

A modern church does not complete its obligation to marital and family living until both a remedial and a preventive service are provided. Where young people have an opportunity to prepare themselves for marriage, the marriage can grow and remain strong.

Where parents have an opportunity to acquire "in-service" training in family living, the family can mature and meet more adequately the needs of its members.

The counselor's work in the guidance area has involved individual work with almost every age group in the church —from retreats with juniors to series of talks with older adults.

The value of this work cannot be overemphasized. Numbers of persons have expressed convincing appreciation for the significant contributions made by talks and discussions held with each age group.

The guidance section of the Family Relations program served, primarily, members of First Church, while the counseling section was used by more persons outside the church than within. This difference was due largely to the fact that the guidance projects were geared into the total education program of the church.

Marital and personal counseling, on the other hand, was unique to a church staff in Houston which brought in persons from the community who were in need of such a service.

The fine support given to the guidance program in family living by so many families with children indicates strongly that a real need is being met. The amount of guidance needed by the modern city family which a large urban church can provide is restricted only by the limitations in time and energy of the person, or persons, working at it.

After fifteen months of work in the Family Relations program, the following conclusions are evident:

1. A counseling and guidance program in family relations meets a gen-

uine need in the church. The service appears to be generally accepted by members of the church and by the community.

2. The use made of the counseling service was more rapid and more widely distributed than was anticipated by anyone connected with the initiation of the program.

3. Guidance in marriage and family living begins with teenagers and extends to grandparents and the older years. Successful marriage and parentcraft are learned; these functions are not inborn.

4. The entire program in Family Relations should be enlarged and extended, both in personnel and in service to meet apparent need. The future growth of the program requires both a specialist in counseling and a specialist in marriage and family education.

Counseling the Stutterer

There is probably no one who can help the stutterer more than his pastor.

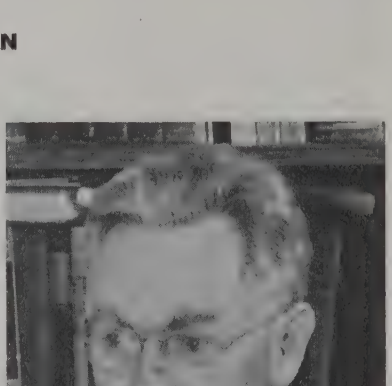
By SETH A. FESSENDEN

JOHNNY pressed his head into his mother's lap and sobbed, "Why can't I talk like other boys?" Johnny was only five, but already his tongue and mouth would freeze tight when he had something important to say.

He no longer merely repeated sounds and words; he was becoming afraid to try to talk because he had a sense of panic when his mouth stuck, and this panic hurt. It hurt his mother, too; so she would say, "Now, Johnny, stop and take a deep breath; think what you want to say before you try to talk." And Johnny knew it hurt his mother; so he would try ever so hard to speak "right."

Stutterers are made, not born. Stutterers are created by the very people whom they love and trust the most, the very people who love them no less dearly. Almost all children repeat words and syllables; the average youngster of nursery and even kindergarten age *repeats* not less than forty-five times for every thousand words he speaks.

The parent or friend who becomes excited over these hesitations and repetitions can best serve the child by not letting him become conscious of them, by making no evaluation of the speech,



by continuing to be friendly, considerate, and natural. The child must not be made to feel that his speaking is abnormal or imperfect in any way.

Johnny's mother should have assured him that he did speak like other boys, that she loved him, that he was the best helper around the house that any mother ever had. Then she should talk with him about other things whenever she has the chance and never interrupt him or make him feel that his ideas are not respected or that his speech is less than perfect.

But many parents, doctors, friends, and relatives do develop a concern so real and so sincere because the child's speaking is not "fluent" that they unintentionally help him to become a stutterer. The family's Christian counselor—their minister—can do much in such instances to persuade them mentally and emotionally healthful atmosphere in the home with little or inward emphasis on speech. Speaking is the finest preventive cure of stuttering.

A Personality Problem

Stuttering is really not a speech problem; it is a personality and adjustment problem which manifests itself in speaking. As the child grows older, stuttering results largely from a desire not to stutter, an effort to be abnormally fluent, a fear of stuttering.

Every speaking assignment is a source of fears; every failure to speak smoothly is a bad dream which becomes real; every listener who looks away as he talks, every teacher who criticizes, every acquaintance or stranger who mimics him, every person who supplies the word each time he blocks, every "important" individual who seems to hurry him, every telephone call, every sympathetic aunt—all dig more deeply into his tortured soul. The stutterer needs your counsel.

There is much that the minister can do. Obviously, the counseling should take place in the open or in a permissive atmosphere. The meetings will be very successful if they occur frequently or if they are held on a therapeutic level. There must be many sessions; progress can be measured only in attitude. The stutterer needs your help, and there is probably no one who can help him more than you.

In your counseling with the stutterer your basic goal will not be to help him "cure" his stuttering; it will be to help him to learn to stutter better and more easily. As his attitudes change and as he loses his fear of stuttering he will find it becomes less difficult, he will gradually and steadily stutter less and then, as he does will be of less concern. Your counsel should help the stutterer to move through these two steps and phases of therapy:

Ten Steps of Therapy

1. He should examine his stuttering. He should watch himself in a mirror and practice until he can duplicate the physical and vocal aspects of his stuttering at will.

2. He should try to eliminate some of his outward mannerisms which accompany his stuttering. He should, with your help, practice speaking and stuttering without grimaces, gestures, or related to the difficulty, and eliminate movements which serve only to magnify the problem.

SETH A. FESSENDEN *is professor and director of Research in Speech and Communication at Montana State University, Missoula, Mont., and author with W. N. Thompson of* Basic Experiences in Speech *(Prentice-Hall, $6.00; text ed., $4.50).*

should talk with you about his
his stuttering, how it affects
e should help you and himself
rstand his problem of speaking
usting to the difficulty.
should talk with you about his
ears and childhood experiences
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m to look at these more objec-
han he looked at them then.
should become willing to stut-
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d others about it, and to cease
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call it stuttering without cring-

e should practice ways to stut-
st easily. There has been most
with a procedure which repeats
ficult sound until it can be fed
e word easily. For example, if
o stutter on *boy*, he should re-
aw, baw, baw, baw, baw until
enter the word naturally.
ould not confine his attention to
nd *b*, in this instance for ex-
but should think of the vowel
ollowing as well. This he should
e for many hours until it be-
as natural as walking. Eventual-
ill be able to anticipate mental-
und which he thinks will block
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o avoid it.
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should learn to accept his stut-
and plan to live with it. This is
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he more he ceases to fight his
the less it will bother him.
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ip with the stutterer should be
ed by you as that of the most
nember of your congregation.

Idea Forum

Prayer for Visitors

Recognition of visitors is neither perfunctory nor permeated by a secular spirit in First Methodist Church, Grenada, Mississippi. When I visited the morning service recently, I noticed that the bulletin listed this matter as a special item. But I was not quite prepared for the distinctive manner in which it was handled by Felix A. Sutphin, pastor.

He requested that persons from other communities and other churches stand. Without even a touch of "civic club" emphasis, he commended visitors for having come to worship in a place not having the ties of familiarity. Then he prayed for the safety of the visitors on their journey home.

Questioned about the practice, he explained that it is an every-Sunday observance, despite the fact that the church's location is not such that it attracts numerous tourists. Extended in the best of taste and with deep sincerity, recognition of this type made a lasting impression upon this visitor.

Recognition of new babies is also made deeply meaningful by Pastor Sutphin. On the Sunday after a birth, he has one or more carnations—one for each infant—displayed on the pulpit. He announces the name of the infant, parents, and "vital statistics." Then he leads the congregation in a prayer for child, parents, and church.

On Sunday afternoon, the nursery home visitor takes the flower to the parents. Now a symbol of the ties between church and home, it signifies the good wishes and prayers of the entire congregation.

Webb B. Garrison

Admission Tickets

SYRACUSE, N. Y.—Worshipers at Centenary Methodist Church present admission tickets each Sunday. Lloyd V. Moffett, pastor, says the novel idea has increased attendance at services.

Tickets are mailed to members and friends the first of each month with the regular church newsletter. When the worshiper enters church he deposits the ticket, on which he has written his name and address, in a box. If anyone forgets his ticket he can still attend services.

After each Sunday morning service the pastor takes the tickets to his office where he and the church secretary keep an individual record for every family. Moffett said the plan enables the church to keep track of the attendance habits of members and other residents of the area, and aids him in his visitation program.

Religious News Service

Keeping in Touch

"I wish there were some way I could let Mrs. McConnell know that the members of the church are concerned about her." This was my thought as I left the home of one of our elderly members who is confined to her home by heart trouble.

"Joe needs to feel that he still has friends back home." This was my thought as I finished writing a letter to a homesick soldier stationed in Germany.

"The whole church is praying for John's recovery." This I thought as I left the hospital after visiting a victim of an automobile accident. "I hope he realizes that."

Any church can keep in touch with its members who cannot attend worship services because of physical reasons. Those who do attend can be given the chance to help the others. During the Sunday worship service, provide for "Moments of Friendship." Here is the way it works for us at North Royalton Methodist Church in North Royalton, Ohio.

I have always avoided an announcement period during the worship service. Church bulletins can take care of essential notices. But I do feel that an informal break in the order of worship is justified, possibly just before the offering.

At this time I suggest the name of a person to whom worshipers might send a card or write a note. Members of the congregation usually write the name and address on their church bulletins.

I will say, "John Cockerill is in the hospital this week recovering from an operation. I know it would mean a great deal to him to know that we were thinking of him in church this morning. You do not have to know him personally. But when you get home, write him a note telling him of our concern and prayers."

The following week Cockerill will receive over one hundred notes and cards from fellow church members, many of whom do not know him personally. This helps Cockerill, and it is appreciated by his family. And it is a source of satisfaction to those who take the time to write.

Alan J. Davis

Counselor's Workshop

The pastor is asked to hold a private Communion service for a couple before the wife undergoes a crucial operation.

Communion Before a Crisis

I RECEIVED an emergency message from Mrs. F., a member of my congregation, asking for a private Communion service for a nonmember couple, both of whom held separate memberships in two divergent denominations elsewhere. Local pastors of each church were unavailable.

The request was made that this service be available within the space of an hour. Reason given—hospitalization for surgery removing malignant growth was arranged 200 miles away for the wife. Mrs. I. preferred a Lutheran pastor but under the circumstances would accept Communion from a Presbyterian.

The decision was made in favor of the request. A deacon consented to fix the elements on the spur of the moment. The setting of the service was the living room of the parsonage with the coffee table appropriately covered with linen directly in front of the divan.

At 6:30 P.M. the couple and Mrs. F., who had requested the service, arrived. Mr. F. was also present. Time had not permitted the official Session approval, but a report was made promptly afterward.

The Service

The foursome smiled faintly, mumbling a greeting at the door. I had previously met the couple, but only casually. I seated them before the chalice, bread plate, tray, and open Bible adorning the coffee table. (*I was robed, thinking it might help create an affinity between the Lutheran wife and myself. I learned later that it helped immensely.*)

Pastor. Human words are frail under such circumstances (*referring to the impending operation that held slight promise of success*), and I assume it is your wish to be strengthened in this time of crisis with eternal thoughts from God's Word (*wife nods agreement*).

Because we realize at such times as this that life is rather precarious, I have selected a verse which may prove meaningful as we prepare to receive these tokens of God's favor and love. The apostle Paul wrote precious thoughts to the Christians in Rome, words which go like this:

. . . whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's (Romans 14:8, K.J.V., read from the Bible placed on the table). These words are especially helpful when we are faced with either reality—life or death. (*Attentive and reverent, they listen as I extemporized.*)

Fear gains a strange grip on us in periods of stress and only the attitude of faith can crowd fear out. Gritting teeth is not what's needed . . . we need only to open our lives to the gift of faith God will grant. For that faith we come to a high and holy purpose in Communion.

Before us are sacred symbols of our Christian faith, the faith we have in common. The broken bread, humble commonplace of our day-by-day existence, was chosen by our Lord to represent spiritual strength. The cup of salvation is filled with the fruit of the vine and causes us wonder in the face of the divine mystery of the Savior's death and eventual everlasting life. Thus we are bidden to kneel and sup that we may obtain spiritual poise and purpose in this special time of deep need.

(*At this point the short for*
invitation and institution of
Supper was offered from the
Common Worship at the exp
quest of the couple. They said,
Presbyterian form of service,
We knelt together.)

Pastor. As we have kneeled
presence, so let us pray for h
ing. (*Followed a carefully*
prayer for grace to sustain, fait
out fear; for the surgeon's sk
dom, and hospital care; for
friends such as Mr. and Mrs. F.
point the women were weepi
finally that through Communio
revealing of God's power take

I shared the bread and cup, u
usual words of Jesus and conclu
brief service with a free-worde
diction while the four worshi
mained kneeling.

Afterward, grateful words w
pressed by each and when Mrs.
tears in her eyes, expressed he
tude, I clutched her in an im
gesture of empathy. Then follow
talk about the operation, abo
care for their children and if t
dren knew how serious the o
could be, and a final fare-thee-

They left only to have the
return for his wife's coat. On
out with him, rapport was e
as he mentioned a family relat
was a retired Presbyterian pa

The service entailed twenty
in all, momentary but invalua
all indications. (*Mrs. F. phon*
to say that the service gave Mr
the right send-off to the hosp
operation.)

Report Your Pastoral Calls

You are invited to submit reports of your calls for analysis evaluation. For each one of your reports accepted for publicati "The Counselor's Workshop," you will receive a small check.

All real names and material that may tend to identify the case s be changed before submitting your manuscript. Your name w known only to the Editor, and not to our readers or to our consul who will comment.

It is requested that each of your manuscripts be prepared acco to the following instructions:

1. *Nature of the Call:* Indicate the type of call you consider t be; that is whether it is a case of bereavement, illness, marital diffi etc.

2. *Introductory remarks:* Give a brief description of the parish or person counseled and a statement of your knowledge of and re to the person before you made the call or granted him the intervi

3. *The Call:* Give, as you remember it, a verbatim report of th in the form of dialogue between yourself and the parishioner. Le three-inch margin on the left-hand side of each page.

4. *Questions:* Do not give a lengthy evaluation of your own but raise questions that come to your mind, and indicate points i call where you feel you need help.

act that out of two varied spir-ackgrounds this husband and and their first real experience of *together* at a common Com- table is remarkable and un-. Wearing my pulpit gown pro- solid link and the interplay of ehearsed hug after the service l any reserve on their part. It nented the Presbyterian couple ood by them in this strenuous testing. Hence, I feel the sup- ministry was accomplished.

wing the operation—which successful—and after several of convalescence, the couple egularly to church, yet were un- o unite with it on doctrinal s.

sole question left in my mind at the nature of the service did mit Mrs. I. to express any doubts s that I presumed (correctly, I out later in visiting her in the l and at home) were there. She nsulted Mrs. F. that afternoon issue which was bothering her— usion over being "called," and "chosen." No opportunity was ted to draw her out on this. I d of this only after the couple nbarked for the distant hospital. could I have followed through, uld I have tried at all?

Evaluation by

LENNART CEDARLEAF

RE is much to commend in this l relationship. The pastor dem- es a basically warm and helpful e. His ministry is deeply reli- He is also sensitive to his own ties in this contact.

DARLEAF

In a sense the service of Holy Communion is too profound an experience to subject it to critical examination, but nevertheless we can take a look at the pastor's relationships and methods in this situation.

Crises such as this one are usually t with a great deal of anxiety ncern. This anxiety and concern give the alert and understanding pastor an opportunity to be of real help, especially if he is aware of, and deals with, the central issues.

The tendency on these occasions is to be too reassuring, with the result that the real problem areas are evaded. This is seen in this contact through the pastor's need to bring together the husband and wife, which is very understandable on this occasion. This action, however, may have covered difficulties which could give trouble later on.

The woman may, for example, have had guilt over anger, or feelings of failure as a wife. If these feelings were present and could have been expressed and accepted, it would have been helpful to her. We need to distinguish between union which conceals tension, and union which grows naturally out of self and other acceptance.

Omit Small Talk

At the end of the Communion service the pastor had an opportunity to engage in creative pastoral counseling, but his "small talk" seems to have gotten in the way. He would have been more helpful if he had given the woman a chance to express herself by saying to her: "Would you like to try to put into words some of your deep concerns and feelings?"

She might then have talked about her children, brought out tensions in relation to her husband, discussed anxiety about the outcome of surgery, or only have cried. The act of leaving her coat behind may have indicated a need to consider further some of her deeper concerns. Her confusion about being "called" or "chosen" was, as the pastor indicated, a signal that further help was needed.

The use of the particular passage from Romans in the Communion service may have precipitated more tension than the pastor was ready to deal with in this contact. A more accepting Scripture such as the twenty-third Psalm would have suited this consultant better.

Many of the difficulties which the pastor detected could have been dealt with in the follow-up ministry at the hospital and upon her return home. It is not unusual that in these first encounters many major problems come into focus. The pastor cannot deal with all concerns in one session, but succeeding interviews will provide the opportunity. It behoves the pastor, therefore, to listen carefully to whatever is expressed in first contact.

In future situations such as this, it probably would be better pastoral care procedure for the pastor to spend some time in listening for concerns before administrating the Holy Communion.

ENNART CEDARLEAF *is chaplain at orthern Reception Center and of the California Youth Author- d a counselor of adolescents in cramento Area. He is co-author* er People and the Church (*Ab- Press, 1949*).

Evaluation by

DAVID D. EITZEN

FROM the vantage point of pastoral counseling as a specialized interest, I see the pastor's role in his interaction with individuals as follows:

(1) To be a living and friend-like symbol of ultimate and objective reality—of God.

EITZEN

(2) The peculiar emotional condition of an individual under stress is this: his personal sense of validity before eternal responsibilities seems inadequate—he needs to feel that he is accepted, loved, and supported. Nothing is of greater comfort than to experience such acceptance in a personal interactional relationship with a fellow human being—a Christian minister—who, however, symbolizes God.

There was dependable wisdom in the sufferers' articulate need to find such comfort in the experience of Holy Communion, and the pastor did wisely to be empathetically responsive to their mood and to afford them a sense of fellowship in this particular sense of need.

(3) Albeit—acceptance from others, be it ever so pure and objective, is a limited dimension of "grace." Ultimately, to experience the "courage to be" is to feel worthy of such acceptance. The woman's "confusion over being 'called,' and being 'chosen'" was a fairly transparent facade behind which to hide a personal sense of unworthiness.

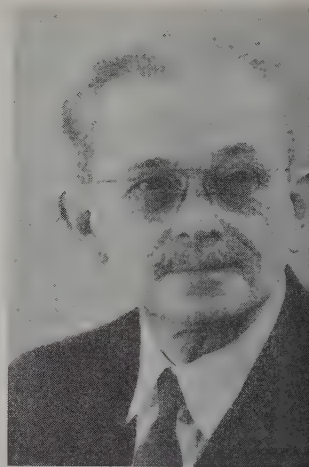
The pastor's understanding and acceptance of the sufferer is, therefore, never to be used as an end. It is but a means to the purpose of affording them the ability to discover their "essential self."

The first eductive step in "release therapy" is for the pastor's faith to enable the sufferer to spell out his subjective misgivings about his unworthiness and to discover that he is acceptable to the representative of God in terms of such a repentant attitude.

The pastor therefore ends his report with a profound prayer, "How could I have followed through, or should I have tried at all?"

DAVID D. EITZEN *is professor of Psychology of Religious Experience and Pastoral Counseling at the University of Southern California School of Religion.*

How Methodist Is Our Hymnal?



There are four times as many Episcopal as Methodist poets whose hymns appear in *The Methodist Hymnal.*

By MIMS THORNBURGH WORKMAN

WHEN THE Protestant Episcopal Church held its General Convention in Honolulu last September, the church reportedly showed a more than casual interest in reunion with Methodists.

This fact, whatever may come of it eventually, is enough to start us thinking: What do we have in common with the Episcopalians?

My answer is that our hymnals are very much alike. I do not for one moment blink the contrasts. I think their book, *The Hymnal of the Protestant Episcopal Church (U.S.A.)*, is the loser for not having even one of Fanny Crosby's hymns in it. Doubtless they think similarly of *The Methodist Hymnal* because we have ventured too timidly into the field of the plain songs.

It is only natural that our own hymnal is continually being changed. Methodism was born singing, and as long as we keep our souls alive we will sing to the Lord some *new* songs which will be as important to us as the old ones.

One could point out changes much to be desired in our present hymnals. Matters of this kind are probably daily upon the minds of our commission for keeping the book up to date. I think, for instance, the Roman Catholic poet Matthew Bridges's vigorous and sublime "Crown Him with many crowns" is more helpfully given in the Episcopal than in the Methodist version. We have left out those powerfully cheering lines which during a long and apparently hopeless illness were an ineffable strength and hope to me. Their subject is Christ, the Son of God, who is also—

. . . the Son of man;
Who every grief hath known
That wrings the human breast,
And takes and bears them for his own,
That all in him may rest.

I am not emphasizing any conceivable changes. But taking the two collections as we find them, there are several things which they contain in common.

The opening hymn in the Episcopal hymnal is Charles Wesley's "Come, thou long-expected Jesus," set to the stately tune "Stuttgart." And John Wesley's translation of Zinzendorf's devotional poem, "O thou to whose all-searching sight," is used in the Episcopal hymnal.

The picture begins to take meaning when you see that, in the Episcopal hymnal, there are fourteen of Charles Wesley's hymns which are also in our hymnal, in addition to some which we do not print. Among them are such universal favorites as "Hark! the herald angels sing," "Christ the Lord is risen today," and "Love divine, all loves excelling."

We say that the Church of England froze the Wesleys and their associates out into the open places. They say to us—their spiritual heirs do—"We did not put you out; you left us." There is something to be said on both sides, but that is in the past. The question is: What can we do now to heal the division? And to this point, the large terrain which the two songbooks have in common speaks with a voice to which we may well listen.

After the expression at Honolulu began to affect me, I went through *The Methodist Hymnal* to find out who wrote the words of the hymns which we sing. Allowing for some uncertainties as to origin, I found—and I must confess my surprise—that indebted to four times as many pal as Methodist poets. Bear i that I am including under th "Episcopal," the Church of Eng well as the Protestant Episcopal in America.

The figures, as nearly as I co termine them with the help of Guy McCutchan's *Our Hymnod* ingdon Press, $4.50), and All Bailey's *The Gospel in Hymns* (Scribner's Sons, $6.00), are: seven Episcopal and twenty-one odist authors.

Just as their book opens with by a Methodist, our number 1 is the Episcopal "Holy, holy, ho

Some account should be taken fact that there is an overlappin that makes it ambiguous to say the Church of England back ends and the Methodist awakeni claim to possess something di our own. This, I suppose, is why lists John and Charles Wesley a glican." That *was* their backg They revived rather than repu its spiritual essence.

The detachment from the Estal Church was not so sudden, s matic, or so final as we sometime when we deem John Wesley's A gate experience as the whole ar break with the mother church. too, their was the reactive effect awakening upon Anglicanism itse the resultant formation of diss groups so similar in preaching a to the pristine Methodism that almost surprised to realize that gomery, Watts, Cowper, and N for instance, are correctly *not* "Methodists." They did help to those earliest times for us.

Look at some further facts tha

MIMS THORNBURGH WORKMAN, *retired Methodist minister, is a free-lance writer in Ferguson, Mo.*

our hasty group-egotism and in Job's bitter language that we *the* people and wisdom will not th us. *The number of authors n to the two hymnals is about*

Methodism and Protestant Episnism have been very *catholic* in ange of selection. Many of the most commonly used by Methwere written by poets of other inations.

earching my hymnal, I had a eye for the "bloodstream" , those that are of the very esof our Methodist upbringing. See nclusive even a rudimentary list e would be:

an Catholic F. W. Faber's "Faith fathers! living still" (number

ker Bernard Barton's "Walk in ht! so shalt thou know" (378).

byterian Elizabeth Clephane's ith the cross of Jesus" (144).

lican William Cowper's 'O for a walk with God" (228).

lican James Edmeston's "Saviour, e an evening blessing" (50), Episcopalians sing to the Bort-y tune we use for "Now, on land a descending."

tist Harry E. Fosdick's "God of and God of glory" (279).

tist John Fawcett's "Blest be the t binds" (416).

gregationalist Washington Glad- "O Master, let me walk with (259).

lican Robert Grant's "O worship ing, all-glorious above" (4).

tarian Oliver W. Holmes's "Lord Being, throned afar" (62).

Roman Catholic "O come, all ye l" (96).

tarian Samuel Longfellow's "Holy Truth divine" (173).

sbyterian (Scottish Free Church) e Matheson's "O Love that wilt t me go", (318).

Anglican John S. B. Monsell's the good fight with all thy " (286).

an Catholic Thomas Moore's e, ye disconsolate, where'er ye sh" (312).

hodist Frank M. North's "Where the crowded ways of life" (465), of one stanza is engraved high the outside wall of St. Louis's own Third Baptist Church.

gregationalist Ray Palmer's "My looks up to Thee" (213).

Francis of Assisi's hymn to na- God and to all the elements d, "All creatures of our God and (65).

ependent Joseph Scriven's "What nd we have in Jesus" (240).

I was surprised to find how many of the songs we love best and use most we owe to Roman Catholic, Unitarian, and Congregational authors.

This list is but fractional. Surely it is enough to convince the thoughtful person that there simply is no sense in our feeling unwelcome and not at home when we go into an Episcopal church to worship, and the same is true in reverse.

Perhaps you see now why I have gone through my own Methodist hymnal and written at the head of each hymn to what branch of Christ's holy Church the author belonged. McCutchan did not make this a major consideration in *Our Hymnody,* so he needs to be supplemented by the data which Bailey gives.

I think it is not unwholesome to meditate that not all of our finest hymns came from within formal church experience. I was, until now, of the opinion that Katharine Lee Bates was a Congregationalist. But Bailey names her "Independent."

Some of our poets, William Cullen Bryant and John Cennick (for instance), changed churches frequently. John Henry Newman, although still in the Church of England when he wrote "Lead, kindly Light amid the encircling gloom," is also well known as one who changed churches.

Methodism has always been enriched by her spirit of catholicity, and John Wesley, of course, set the example. If we really know and love the hymns which by a natural ambiguity of language we call "Methodist," I believe we will be led by them into a wholesome realization that God is the same for us all. In that happy awareness we shall seek closer working relations with our brethren in all churches, *bar none.*

Liturgical Question Box

By R. P. MARSHALL

QUESTION: *Most of the articles on morning worship seem to take for granted that the order used will be the one which provides for a prayer of confession at the beginning of the service (Order Number One). But my church has never used this. Is there any reason why we should change from the simpler order? Our people do not like a long service, and I had rather have more time for the sermon.*

ANSWER: This question is asked very frequently in private letters and in conversation. It illustrates the difference between the customs in various parts of The Methodist Church.

The questioner comes from the South, where the use of the old Order (Number Two) is almost universal. It has the advantage of familiarity, but that is about all. It was introduced in America long years after the beginning of the Methodist Episcopal Church and represented a concession to the desire for shorter services in a time when the only thing which could be shortened was the service of worship—the preacher would not cut down on his sermon time!

John Wesley never dreamed that his followers would forget so far the purpose of the prayers and lessons that they would, in time, abbreviate them to almost nothing in favor of a longer sermon. He gave us the Order for Morning Prayer and expected it to be used every Sunday. This Order has been simplified and shortened in the present Order Number One.

Despite the advantage of using an order that is familiar, I would suggest that you speedily begin to educate your congregation in the use of the longer form. Why? Certainly not because it is more elaborate or showy. It is not. But it does give the people more chance to participate in the service and it places the emphasis where it belongs—upon worship by all, not simply by the preacher. It will not take more than two months to make this Order just as familiar as the old one.

One of the principal reasons for using the first Order is that it provides for prayer where it belongs—at the very start of the service. The English Reformers realized this need for a confession of sins and a prayer for pardon, and when they revised the Prayer Book from the common Latin form, they took the prayers at the beginning of the Mass, which were said only by the priest and server, and gave them to the people (in a slightly revised form).

The Roman Mass, to this day, does not have such confession of sins by the people. They are supposed to have confessed to their priest before attending Mass.

Does the "long form" require too much time? The answer is in the negative. I have used it for years and have never found it necessary to run over the hour, and the sermons are not shortened either.

Summer Camp for Juniors

A pastor tells how a church camp was operated. His ideas may help you in planning youth camps for all ages.

By WILLIAM P. HUNT

ARE YOU SATISFIED with your camp of the past summer? What really happened in the lives of the campers? Did the camp meet their needs, or did it provide outlets only for adult ideas and concepts? While the memory of the high moments and failures are still easy to recall, plans for this summer need to be made.

Above all else, we should be concerned with the campers. Our camps are for them, and them alone. We who plan them and work in them are workers, not vacationists! Since this is true, we must have the needs of our age group clearly in mind before we make plans for the camp. While the needs discussed here fit junior aged boys and girls, with some modifications they could fit other age groups as well.

The boys and girls need to feel "at home" in their camp. This may be a new experience for many of them. They need help in overcoming their fears. They may need to sleep close to the counselor, especially if they are sleeping outdoors. More important, they need to feel close to the counselor—to know that they are surrounded with love and understanding.

Opportunity should be provided for them to express themselves. One of the thrills of camp work is to listen to the creative expressions and insights of young minds at work. Every camp should provide the right climate for the growth of creative ideas and ample opportunity for their expression.

Many boys and girls have few real opportunities for democratic living. Often their home, school, and church-school experiences are far from being democratic. Camp ought to be a real chance to experiment in "give-and-take" living. They should help in making decisions. They can profit by making mistakes.

High adventure should be provided at all camps. Far too many church camps are as full of adventure as an afternoon sewing circle in a home for the aged! Good adventure is healthy and essential in our day, when most adventure is provided by the "mow 'em down" television shows and movies—often the daily diet of many youths.

Boys and girls need the great thrill of making their own discoveries about the world they live in and the people they live with. The high adventure of living and playing in the out-of-doors is far more creative and healthful than the miserly competition of a "counselors versus campers" softball game, or the feud between Cabin 1 and Cabin 3!

Constructive Leisure

We have almost lost the art of "constructive leisure" in our country. With more leisure time than ever before, we make the worst possible use of it. The "do-it-yourself" movement is a healthy step in the right direction. Boys and girls need to find creative and constructive ways to use their leisure hours. Camp is the ideal place to teach them some skills for this purpose.

High on the list of all church camps, of course, is the development of spiritual values. Many boys and girls find in the relaxed living at camp their first opportunity to become friends with God.

Perhaps the best way to show how these needs can be answered would be to describe one camping program as it was operated in a junior camp last summer.

Our staff decided that the small group type of family living was the best way we could meet the real needs of our campers. We limited the registration so that each counselor had only six campers in the living group. The selors were called "Mom" and Each group selected a family na was asked to make some sym wear which indicated that nam

The first afternoon was spent i ing a tour of the grounds, sele place for each discovery group t and putting that place in orde family group ate together dur of the meals. (A boys' group girls' group, who together for discovery group, made up the group.) All of this develop "family feeling."

Each group was allowed to w its own problems. The direct available if needed, but every was encouraged to make its o cisions and correct its own m They planned their worship s and decided the direction the covery groups would take. Two ers broke a windowpane. Their of boys decided of their own in that as a group they should pay new glass.

The counselors and director t make each day a new adventure campers. Campers were encour make their own thrilling discov God's great out-of-doors and camp library. Hikes, a cook- moonlight walk, a day at the were all set in the spirit of adv All competitive sports were elim and more of a family spirit was porated, even in the recreation.

The groups took turns serving and punch or ice-cream bars each noon in the "social hour." Leisur were filled with creative activit lated to the themes of the quest

Many of the spiritual values camp were by-products of the s the camp. Each group of boys ar met together for worship. Organ was played over a loud-speaker

WILLIAM P. HUNT *is pastor of the Methodist church in Sonora, Calif.*

his period and at bedtime. (Not
bugle was sounded all week!)
e evening all of the campers
gether for a period of recrea-
lowed by the sharing hour and
from "the Old Camper." The
ight be called a story-sermon,
as more of a story than a ser-
a formal sense. Then a short
losed the evening's activities.
or Korea were made and filled
tions from the boys and girls.
, who had been saving money
pecial model airplane, put all
aving into a kit—again without
ection from the elders.
easy for us to impose an adult
of worship on campers—a
loaded with adult concepts—
er realize that it has very little
for boys and girls. Almost all
early experiences of worship
d for young people are those in
hey take only a passive part.
s one place where they can be
articipants in worship.

tures

rtunity for self-expression was
d in many ways. Every group
en an opportunity to have a part
haring hour in the evening. The
praise services were led by the
nd girls in their own small
They were encouraged to give
ion in the discovery groups. All
were outlawed for the week!
got" service was held on the
ht around the campfire. A fagot
st year's camp lighted the fire,
ch camper brought a small stick
to the flames, and by groups
pressed the things that had been
eaningful to them during the
One fagot was saved from the
e passed on to the next camp.
e seventy boys and girls of the
ot one single case of homesick-
owed up! Every counselor was
send a card to the parents the
the week to assure them that
well with their child. Many
expressed appreciation for this.
irl wrote to her counselor after
as over, "My mother thought I
et homesick, but I wasn't. It's
though, because now I am
k.' It was so much fun, I miss

uate preparation requires a long
d a lot of work. The theme ought
elected in the fall so material
compiled all year. The staff
be selected and have a meeting
ning in early winter. Patterns
ls should be selected early, but
xible enough to take advantage
spontaneity that comes unre-

L, 1956

Audio-Visual Resources

• FOR worship during National Family Week (May 6-13), one or more of the following aids might be useful with youth and adults:

At Home With God (filmstrip, B&W, 78 rpm records), which shows what regular family worship can mean to a typical home. It was produced by the American Lutheran Board of Parish Education. Rental, $2.50.

The Christian Family (filmstrip, B&W, manual), in which principles of Christian family life are exemplified. Church Screen Productions produced it. Sale, $3.00.

Is Your Home Fun? (filmstrip, B&W, 78 rpm records), in which the happy fellowship of a Christian home is compared with one which lacks this spirit. Its producer was Pilgrim Press. Rental, $2.50; sale, $10.00.

Rim of the Wheel (16mm, B&W, 30 minutes), which shows how a young mother comes to realize what things should be put "first"—social activities or family, home, and God. Family Films produced it. Rental, $8.00.

Teaching About God in the Home (filmstrip, color, script), the experiences of two parents who seek help from their minister when their young daughter asks puzzling questions about God. This is a good one to use in convincing parents of the need to guide their children toward a clearer understanding of God. It was produced by Frank A. Lindhorst. Rental, $2.50; sale, $8.00.

Your Family (16mm, B&W, 12 minutes), which emphasizes the important individual roles of members of a family, as well as their need to work as a unit. Coronet Films was the producer. Rental, $3.00.

• The story of the proposed Alaska Methodist College is told in a filmstrip which may be obtained free through district superintendents. It explains, among other things, plans for the promotion of Advance Specials for the college, which is to be built in Anchorage, Alaska, within the next few years. The filmstrip was produced by the Methodist Radio and Film Commission.

• Three widely known Methodists team up in a friendly discussion of a controversial subject in *Which Way to Peace?* (16mm, B&W, 20 minutes), which was produced by the Southern California-Arizona Conference Board of Social Study and Action and the Conference Radio and Film Commission. Henry Hitt Crane presents the pacifist position, Bishop G. Bromley Oxnam the opposing viewpoint, with Bishop Gerald Kennedy serving as moderator. It is recommended for seniors, older youth, and adults—could be useful in discussion groups. Write Glenn D. McMurry, executive secretary of the Radio and Film Commission, 954 West 37th St., Los Angeles 7, Calif. Rental, $7.50.

• *The Reformation* (16mm, B&W, 14 minutes) could be used in church-school classes or other study groups to present a clearer picture of the life and times of Europe out of which emerged the Protestant Reformation. It treats briefly leaders like Calvin, Zwingli, and Knox, while concentrating especially on Luther and the church in Germany. Rental, $5.00.

• *The Upper Room* has made available this year a series of radio dramatic programs for use during National Family Week. These emphasize the importance of religion in the home. Radio stations may secure the series by writing to *The Upper Room* Radio Parish, 1908 Grand Avenue, Nashville, Tennessee. Pastors may want to contact local radio stations about the programs.

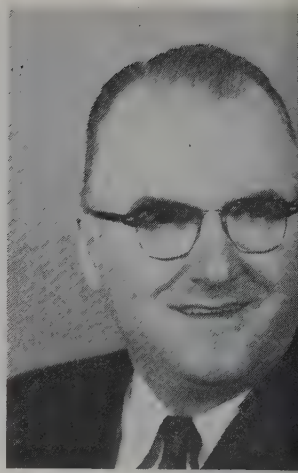
• *The Tell Tale Arm* (16mm, B&W, leader's guide, 38 minutes) is a new youth film which pictures the Methodist Youth Fellowship as a redemptive fellowship. The story centers around a teen-ager who finds help for solving personal problems in his church's youth group. This should be a helpful film for use with young people. (There is another film by the same title which is a part of the television series, *The Way.*) Rental, $8.00.

• *Far From Alone* (16mm, B&W and color, 30 minutes) is the Methodist Board of Temperance's new temperance film. It is termed a "completely different" picture which deals in a realistic way with drinking pressures and the problems they create for today's young people. The plot concerns a popular college football star who refuses to appear on a television sportscast sponsored by a brewing company. Tension develops as friends and teammates pressure Bob to forget his idealism and conform.

Far From Alone was produced in Hollywood for the Board of Temperance and the Methodist Radio and Film Commission. Rental, $8.00 (B&W); $12.00 (color).

• Unless another source is given, order from The Methodist Publishing House.

The Group Ministry at Work



Nineteen churches in an Arkansas county are solving some of their common problems by "walking the road of co-operation." (Rural Life Sunday is May 6.)

By FLOYD G. VILLINES, JR.

MOST GREAT movements come out of disturbing situations. The group ministry is such a movement. The disturbing situation has been the plight of the rural church for more than a generation.

The church in the rural area has been a problem because of a combination of circumstances: an industrial economy with a money basis which has made farming unprofitable and has impoverished many rural communities; the wide use of farm machinery that has caused men to seek employment elsewhere; the absence of an adequate leadership occasioned by the tendency to send the strongest preachers to city pulpits, and the growing inability of a progressive church to win and hold the plain people.

In many instances the church has failed to adjust its program to the new rural community. Individualistic town and city churches that have been content to drain the leadership of neighboring rural parishes and have failed to share leadership, talents, and money with rural neighbors have contributed to the disturbing situation. The plight of many town and country churches has been desperate. Many have been abandoned and more have required subsidies to keep their doors open.

Ministers and laymen of the Methodist churches of the eastern half of Clay County, Arkansas, are seeking to meet today's problems by walking the road of co-operation.

There are a few industries in the county; residents are almost entirely dependent upon the soil for a livelihood. This is a typical rural section of Arkansas composed of small towns, villages, and open country. The two larger towns, Piggott (population 3,000) and Rector (2,000), are the trade centers for the area. They have large consolidated schools which serve most of the territory. The two towns and surrounding territories constitute nearly perfect natural areas.

Certain problems are common to churches in the eastern half of Clay County. So the superintendent of the Paragould District, J. Albert Gatlin, divided the Paragould District into areas, placing these two natural areas in one great program.

In July, 1954, Gatlin invited the seven ministers of the eastern half of Clay County to meet to discuss the possibilities of the group ministry. The co-operative plan was presented and various group ministry programs were discussed. The group voted unanimously to organize the Clay County Group Ministry. A chairman, vice-chairman, and a secretary-treasurer were elected.

Representing seven charges consisting of nineteen churches, the ministers voluntarily committed themselves to a program of sharing and mutual assistance.

They Exchange Pulpits

The year's program began very simply. The group voted to meet once a month for fellowship, discussion of problems, and the perfecting of plans. In order to become acquainted with the area and to become area-conscious, an exchange of pulpits was planned for once each quarter. The secretary worked out these assignments. A map was made of the area and every charge and church was located on it.

One day the group spent visiting the churches of the area, taking pictures, and becoming acquainted with tory and program of each churc initial get-acquainted e x p e r opened the way for an expan growing program.

Laymen's Day was observe wide. There was a lay speaker church—most of whom came section.

A high point of the first ye gram was the co-operative ob of the Week of Dedication. Th area was divided into the tw areas, Piggott and Rector, period.

On Sunday the people were to walk together the road o consecration. Then this sched carried out in both areas: M Youth Night; Tuesday—Christi cation Night; Thursday—L a y Night; Friday—Ladies' Night; —the Day of Dedication was in each church with a con service and the receiving of t of Dedication offering. Layme ministers in filling all the pulpi area.

As a result of the ministers' laymen of the Piggott area s organization and made plans once a quarter for dinner an gram. Then the Woman's So Christian Service began to en activities in the local churche organize new societies in the s

An area training school w with courses for the W.S.C.S., school workers, and youth. Th a general course on "The Wor Local Church." Ninety-five per ceived credit. The school was for some of the smaller church ing the year pastors of the tw churches taught the course on t of the local church in four charges.

FLOYD G. VILLINES, JR., *pastor of First Methodist Church in Piggott, was named 1955 Rural Minister of the Year for Arkansas, in an award made jointly by* The Progressive Farmer *and Emory University.*

wship and understanding were ened by get-togethers of the s' families. They met once a Picnics, potluck dinners, and ting opened the way for greater

vith Local Leaders

inisters discussed problems fac- ir people and entered into all ative community activities. The rs and local soil conservation el met for a dinner. Steward- he soil was emphasized. Materi- suggestions were exchanged for g rural life. Plans were made observance of Rural Life Sun- very charge.

annual conference the ministers organize for the new year. To estion, "Shall we continue our ministry program?" the group ed "Yes!" We decided to continue change of pulpits, the monthly gs, the get-togethers of the min- nd their families, the training , and to expand the co-operative n.

ugust an area-wide youth week d in one of our largest churches. vening the program included ion, refreshments, and worship, ion to the study course sessions. women of the Piggott area met ember to observe the fifteenth sary of the W.S.C.S.

tian Education Week was the n for a one-unit training school the Piggott area. The course was "Teaching in the Church "

ttendance crusade was promoted all. Weekly attendance and en- reports were tabulated and each church. Fellowship teams e larger churches visited smaller s and assisted them.

eakers' Cabinet

peaking in the area is strength- a "little cabinet" composed of rs and laymen who make lay g appointments. Before a man sent out as a lay speaker, he certified by his quarterly con- and approved by this cabinet. e-month schedule is regularly p.

activities being planned are: ative revivals, training courses, our-unit training school in Jan- Through fellowship teams, the . groups and Methodist Youth hips will be strengthened. Rural nferences will be held in the

group ministry theory is not out to perfection in our area, growing program is helping the s and the communities. A friendliness is developing that is breaking down false barriers between the townspeople and those of the open country. Ministers and churches are sharing talents, personnel, prayers, money, faith, and vision—and this is good!

There is a growing consciousness that no man or church walks alone in our area. Through this area approach, the great program of our church is being brought to the smallest congregation in an inviting way. The people's response has been gratifying.

This program is not something added to, nor does it change, the official structure of The Methodist Church; rather it fits perfectly into our connectional system. It begins with the most important thing in our system—the local church—and reaches out in an ever-enlarging circle until it becomes as wide as the church itself.

The group ministry is succeeding in our area mainly because of *co-operation.* It is still in its infancy, but this year it will be able to walk, and the walk along the rural road will be good! Our group believes that some solutions for the problems facing the rural areas today will be found in this co-operative walk.

A Church With Eight Choirs

By WALTER M. ALBRITTON, JR.

SO MANY CHURCHES have difficulty in maintaining one good choir that it is surprising to hear of a church having *eight* active choirs.

But such a one is First Methodist Church in Glendale, California, where Everett W. Palmer is pastor. Naturally, with this number, there is a choral group for all ages. (This church is one of the seventy-four in Methodism with 3,000 or more members.)

The church's ministry of music includes not only eight choirs, but also an Oratorio Orchestra, a Choir Guild, a Mothers' Club, voice classes, study of the great hymns of the Church, and a monthly music news bulletin. Richard R. Alford is minister of music.

The Cathedral Choir of First Church is known nationally. In 1954 it was selected from Southern California to sing on the National Broadcasting Company's program, "The National Radio Pulpit," on which Ralph W. Sockman preaches.

Male voices are heard in the Methodist Men's Choir, and the Chapel Choir is for young people of high school and college age.

Girls in the seventh, eighth, and ninth grades make up The Choristers, who sing for many worship services and frequently assist the Cathedral Choir in oratorio numbers.

Children in the third, fourth, fifth, and sixth grades can belong to either the Crusader Boys Choir or the Crusader Girls Choir.

First and second grade singers may belong to the Carol Choir, and for even younger vocalists there is the Cherub Choir, which is open to four- and five-year-olds.

The Carol and Cherub Choirs rehearse at the same hour each Tuesday afternoon, and mothers bringing their children to these groups get together for an informal session. Speakers, motion pictures and filmstrips, and panel discussions—all on the theme of the home, the family, and child development—help to make an interesting hour for the Mothers' Club.

The Choir Guild is made up of the choir mothers, accompanists, assistant choir directors, members of the church's Music Committee, and representatives from the Children's Division of the church school. This group handles arrangements and other activities of the choir program.

Voice classes are given for interested young people and adults, and are open also to members of the Chapel and Cathedral Choirs.

Great hymns of the church can be studied by the entire congregation in what is called the "Hymn of the Month" plan. This is considered one of the most rewarding ventures sponsored by the church's music ministry.

The Re-Chord-er is the title of the monthly music news bulletin, which informs choir members of singing schedules, rehearsal times, what other choirs are doing, social events, news of music in general, and news of accomplishments of individual choir members.

WALTER M. ALBRITTON, JR. *is assistant editor of* THE PASTOR.

The Fountain

Gobbledygook

Theological preaching is deservedly unpopular if all it does is settle a lot of problems people never heard of, and answer a lot of questions nobody ever asks. . . .

—Robert J. McCracken, in *The Making of the Sermon* (Harper & Brothers)

Moral Evil

Slavery had long been agitated in the Methodist Episcopal Church, and our preachers, although they did not feel it to be their duty to meddle with it politically, yet, as Christians and Christian ministers, be it spoken to their eternal credit, they believed it to be their duty to bear their testimony against slavery as a moral evil, and this is the reason why the General Conference, from time to time, passed rules and regulations to govern preachers and members of the Church in regard to this great evil. The great object of the General Conference was to keep the ministry clear of it, and there can be no doubt that the course pursued by early Methodist preachers was the cause of the emancipation of thousands of this degraded race of human beings; and it is clear to my mind, if Methodist preachers had kept clear of slavery themselves, and gone on bearing honest testimony against it, that thousands upon thousands more would have been emancipated who are now groaning under an oppression almost too intolerable to be borne. Slavery is certainly a domestic, political, and moral evil. . . .

—From the *Autobiography of Peter Cartwright* (Abingdon Press)

Overflow

This tomato seed proclaims a God so big that He can tenderly see to little things; a God whose love is so abounding, so given to overflow, that it spills over in the form of human lives, cats, dogs, foxes, worms, trees, and tomatoes. At the moment I am particularly impressed by the love that created both me and the tomato.

—Chad Walsh, in *Behold the Glory* (Harper & Brothers)

Where to Look

The priests and the preachers have no more right to God or knowledge of Him than have the people, and to judge by what the churches of the past have done to the Holy Name, I say the people are to look for Him in their hearts and their consciences, and not in an edifice.

—Dagobert D. Runes, *On the Nature of Man* (Philosophical Library)

United Witness

If the religions of the world were to recognize their common interest in the development of a united religious witness to humanity and contemporary society, the impact of such a witness upon the age in which we live could well be the most decisive factor in the settlement of the problems of the present, and the shaping of the immediate future. . . .

—Philip H. Ashby, in *The Conflict of Religions* (Charles Scribner's Sons)

Act of God

Only the man who is strong and inwardly free is
of letting go his need for recognition, and of simp
surrender. But that is just the problem: who is s
and inwardly free as not to be continually closin
himself desperately, out of dread of losing himself
answer is, the man who is conquered by love and
God overcomes us by his grace. But Paul does no
of God's grace as an idea, but as an act of God. . .

—Rudolf Bultmann, in *Essays*—Philosophical an
ological (Macmillan Co.)

Like a Dam

Although the disastrous Christmas season flood
cost more than 150 millions of dollars and took ma
in the central valley of California, those people fo
enough to live near the huge multipurpose dams
unharmed. These dams serve five purposes: Flood
power, irrigation, water conservation, and recreatio
wise a great faith. Faith stands between the belie
a sea of troubles, it gives power for energetic living,
ing the garden of hope and love, and gives gladness
passing days.

—Contributed by Edward L. Peet, Central M
Church, Sacramento, Calif.

Balance

But God is faithful. He does not let his wrath o
his mercy in dealing with those who put their trust
but he gives them courage and strength to bear mis
and in the end gives ways and means to escape it

—Martin Luther (*Luther: Letters of S*
Counsel, Westminster Press)

Protest

But everybody talking 'bout Heaven
Ain't going there.

This is one of the authentic songs of protest. It w
in anticipation of a time that even yet has not full
—a time when there shall be no slave row in the
no gallery set aside for the slave, no special place,
regation, no badge of racial and social stigma, but c
freedom of movement. Even at that far-off moment
past, these early singers put their fingers on th
vulnerable spot in Christianity and democracy. Th
free range of his spirit sent him in his song beyond
riers. In God's presence at least there would be fr
slavery is no part of the purpose or the plan of Go
therefore, is the great enemy of man. This is the m
that song.

—Howard Thurman, in *Deep River* (Harper & Br

That Figure

The plain fact is that Christ is a kind of a plague
human race. There is something in all of us that cries
times: "What a relief it would be if I could just go
and live without having that Figure rise before my
Why can't he leave me alone?" We are tormented
because His presence makes us fully aware of our
and bondage, and partly because it threatens to tak
from us those ills and obsessions that we cling to
they seem to be our very selves.

—David E. Roberts, in *The Grandeur and Misery*
(Oxford University Press)

ction

n someone tells me that he has never had a moment ing religious doubt I find myself wondering whether ever known a moment of vital religious convic-

ROLD A. BOSLEY, in *Sermons on the Psalms* (Harper Brothers)

lator

preacher's role is that of the translator, one who must language of his own day to express what was said lly in a language that for many among his hearers dead. This is not a matter of popular preaching and sermons, but of earnest and honest endeavour to t one and the same time into the world of the Bible o the needs of men and women today, and to bring wo together in one's own soul that one may bring ogether in the pulpit. A man to whom the words eness of sins" conveys no meaning may know only ll in his own experience what it means to betray a o be haunted by the shame of that betrayal, and to release till he is trusted again by someone who the whole sordid story and does not for a moment e what he did. A man may know what it is to be his orst enemy, and to crave for what will transform him very center of his being, without its ever occurring that he is seeking salvation. But if a man feels ess, without guidance for life, impotent in the face rwhelming circumstances, is he not one of the lost the Son of Man came to seek and to save?

-E. L. ALLEN, in *The Preacher's Quarterly* (London)

y?

have laughed God out of your schools, out of your and out of your life, but you cannot laugh Him your death.

DAGOBERT D. RUNES, *On the Nature of Man* (Philosophical Library)

he Same

resurrection is the mighty act of God whereby He ed the sacrifice of Jesus. It reveals not only that almightiness is stronger than death, but that, in the of God, even death is a creature that serves His pur- As an event in history, the resurrection is unique litary, nevertheless it is not an isolated event that apart from the other happenings to which it forms arkable climax. The resurrection has no meaning rom Him who was raised up, this same Jesus, who r rather who was slain. It is the completion of the of the cross, not the setting right of a great wrong. spel of the resurrection is still the same gospel of hat possessed Him in His one-ness with the Father, which even death could not sunder Him—the gospel Kingdom of God.

S SUTHERLAND THOMSON, in *The Hope of the Gospel* bury Press)

Not Fear

ou believe that Jesus Christ triumphed over the you need not fear His ability to survive critical exion today. . . .

EW W. BLACKWOOD, JR., in *When God Came Down* er Book House)

Dying Hard

Until fairly recently there was a notion abroad, especially cherished by a few of the older members of Alcoholics Anonymous, that a drinker had to hit bottom before he would be willing to stop drinking. This notion, like some other entrenched ideas in this complex field, is dying, but it is dying hard. More and more often, excessive drinkers who have never hit bottom and never will are turning up at alcoholism clinics or in the offices of specialists in the disorder. They are turning up before they have passed very far into the crucial phase.

—RUTH FOX and PETER LYON, in *Alcoholism* (Random House)

In the Bible

While talking not long ago with a psychiatrist I saw a Bible on his desk. When I referred to it he told me that it was in his hands every day. He had learned what many a minister has still to realize, and realizing to work out in his preaching, that the soundest and shrewdest psychology is to be found in the Bible.

—ROBERT J. MCCRACKEN, in *The Making of the Sermon* (Harper & Brothers)

Upright

I read recently of a church elder in a certain town (let's call him Mr. Smith) who was so "upright" that his own children were deprived of many of the joys and fun of childhood that most of us take for granted. His pastor walked past his house one afternoon; hidden behind a grove of trees near the house, a little group of boys was playing baseball—as quietly as possible! The pastor stopped and asked them, "Boys, why don't you go around on the other side of the house; there's a big lawn there, and you'll have more room." One of the boys spoke up: "No, thanks. We don't want Mr. Smith to see us playing ball on Sunday." "But," asked the startled pastor, "God sees you, doesn't he?" "Sure," said the boy, "but we'd a lot rather God would see us than Mr. Smith!" Whatever their sin against the Sabbath, those boys understood the nature of God—far better than Mr. Smith understood it!

—ROBERT E. GOODRICH, JR., in *What's It All About?* (Fleming H. Revell Co.)

Ought to Perish

I sometimes feel ashamed that our young students at school and college, who from Monday to Friday live in an atmosphere in which truth is only accepted if it can be proved, are asked on Sunday to come to church and believe something because it is the traditional teaching of the church. We ask them to believe by faith—and I know how necessary faith is—but we put our case as though to say, "You must believe for there is no evidence," forgetting that "must" and "believe" never go together. To wed them is to make subsequent divorce inevitable when the mind awakens to what has been done to it. Or we ask young people to accept bad reasons and feeble arguments because they are being used on God's side. Anyone would think that we were afraid of Christianity failing unless its traditional doctrines were accepted, as they have been accepted for centuries by some, without any re-examination, but if anything is not true it ought to perish, and the sooner the better.

—LESLIE D. WEATHERHEAD, in *Over His Own Signature* (Abingdon Press)

Browsing Through the Fiction

A review by GERALD KENNEDY

I HAVE BEEN impressed with the fact that the breadth of our outlook depends not so much on physical conditions as on inward attitudes. The best examples are the Hebrew prophets who, living in a very small country, encompassed the whole world in their visions and judgments.

That a world empire might produce such men would not seem so strange to us, but that they should arise from a small and weak people, usually under control of other nations, demands an explanation. The answer, of course, lies in their faith in God, and in the moral law.

Once Jehovah was recognized as not a mere tribal God, but the Creator and King of the universe, they could not meet him without having the whole universe brought into their view. The statesmen of the powerful states who were still worshipers of small gods found it very hard to think thoughts big enough or develop universal attitudes.

Fiction is a reflection of this same spirit. Novelists of the Victorian Age wrote with a broader sweep than modern writers. They tended to have a greater depth in their treatment of character. There was a curious kind of hopefulness and optimism, even when they dealt with the sordid part of society and dissected the evil of selfish men. Perhaps it is just the overtones one hears, but so many of them were able to give a universal feeling to the story they told.

A good many modern novels appear to be content with small dimensions. It would seem that an American writer living in the twentieth century could hardly fail to have bigger concepts than men who lived in previous centuries. The physical world is small enough today and we travel enough to feel at home almost anywhere.

It is a strange thing, however, that so many modern books strike me as timid bathers running back to the land as soon as the water reaches their ankles. No other part of our writing reflects so clearly as our fiction that the physical environment in itself cannot produce greatness. However much we may debate Arnold Toynbee's theories of history, it seems to be beyond argument that the real measure of a people lies in its religion and its faith.

All this was brought to mind by the reading of a modern novel which stands out because of its length and because of its broad sweep. It is:

***The Tontine*, by Thomas B. Costain. Doubleday & Co., 2 vols., 1-465; 468-930 pp., $5.95**

This is a kind of "Anthony Adverse" book. It begins with Waterloo and goes through three generations. Its central locale is England, but it jumps to Africa, to South America, and to America. Whatever else you may say about it, you cannot doubt its inclusiveness.

It is primarily the story of two families—the Carboys and the Graces. The Carboys become industrial giants and control a great deal of Britain's wealth and trade. The Graces are not so successful in that field, but they produce some interesting people and make some significant contributions.

The plot is complicated and varied. There are times when it sags a little bit, though I do not see how any man could deal with so much material without having this happen. It is not a serious defect, for interest is maintained through the two volumes. The framework of the plot is built around the Waterloo Tontine, which was a kind of insurance scheme based on longevity. That is, it was divided into several classes, and the return depended on how many were living at the end of each year. Toward the end there were only three remaining, and this meant tremendous dividends and fortune for the one who outlived the others.

So far as I could tell, the author has taken pains to give us a fairly accurate picture of the world during that period. If you like historical novels at all, you will probably like this one very much.

***Waterfront*, by Budd Schulber dom House, 320 pp., $3.50**

This was made into a movie I understand it, and then ex into a novel from the scenario. I story of a tough gang of wat hoodlums who control the labor A Catholic priest heads up the tion. We have been reading papers about a situation like th it seems to be factual. It does any punches and the picture us is one of the most sordid a graceful you can imagine. Alon our worry about communism infi labor unions, perhaps we had get concerned about the gangst cidentally, if anyone thinks th Protestantism believes in the soc pel, this will be a very good pic that same concern among our brethren.

***The Man Out of the Rain* (and Stories), by Philip Macl Doubleday & Co., 189 pp., $**

I have commented previously detective stories and my fondn them. Other people take sleepi or pitch and toss suffering the insomnia, while I spend a few with a good crime and sleep like This is a collection of short stori as a rule I prefer full-length d yarns. Yet these can be read i minutes and they are original triguing.

I do not know why detective have such an appeal for some Perhaps it is because they are s Nobody gets killed who doesn't it, and the murderer is always by the champion of law and ord good ones always have a realis sentimental approach, which is favor. For just plain relaxati pleasure, they are my first ch the realm of reading.

If this puts me down low scale of critics, let me remind yo that Christopher Morley insists liking is the sign of a cultivate

***Man in the Grey Flannel S* Sloan Wilson. Simon & Sc 304 pp., $3.50**

Now and again you pick up that has the authentic touch. Yo you have met people like the they represent a part of the so which you live. *The Man in th Flannel Suit* is a young man wh to get ahead, and he needs more for his family. Who doesn't?

He gives up the security of a rather mediocre job and finds boosted up to close association w of the leading tycoons of the co cations industry. The picture

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GERALD KENNEDY *is bishop of the Los Angeles Area of The Methodist Church.*

he is willing to give up every-
e for the sake of his job.
on discovers that his boss has
at choice for himself, with the
iat his wife is practically sepa-
om him, and his daughter has
respect and affection for her
But our young man has a wife
ldren, and he wants to spend
ne with them.
y, he has to make his decision.
es to the conclusion that success,
shiped by most Americans, is
th what it costs. And in my
nt, he is right.

***ll from Calle Moreno*, by Maria**
es. Doubleday & Co., 351 pp.,
5

not know how evil and how com-
as the Peron tyranny. Somehow
ed to me like another South
an revolution which would soon
er. But when I visited Argentina
er Peron's overthrow, I learned
l kinds of people that they had
ffering under a regime as ruth-
Hitler's. There were the secret
the torture rooms, the fear of
g.
novel gives an insight into what
siness meant for one family. In-
ly, it also indicates that Peron's
power was due to a neglect of
r on the part of the rich and
rn.
book has too much talk about
ly insignificant matters, as if a
who made talk an end in itself
lling the story. But it comes to
conclusion, and it says some-
out the human spirit that Chris-
ill appreciate.

***ophet*, by Sholem Asch (trans.**
rthur Saul Super). G. P. Put-
s Sons, 343 pp., $4.00

is another in the series of bibli-
raphical fiction from the pen of
writer. Frankly, I have not been
thusiastic about most of them.
Asch does better, in my judg-
a book like *East River* (G. P.
's Sons, $3.50). But this is one
best of its kind and I prefer it
the others, with the exception
Apostle (G. P. Putnam's Sons,

es bring to life the time of the
d the conditions facing the Sec-
ah. The prophecies of that great
n are woven into the circum-
of his life in such a way that
me to life with new meaning.
can build up a spectacular scene
knows how to bring enough sex
story to make it interesting for
ashed. My guess is that it will
one of the major contributions
jor writer.

DIVINE HEALING:

fact or fiction?

Christianity has been from the very beginning a healing religion. The healing powers of Jesus—of which the Cross Potent above became the symbol—were one of the evidences of the power of the Kingdom. Healing also occupied a place of importance in the early church.

The symposium in the Spring issue of *RELIGION IN LIFE* discusses the theology and practice of healing today. **John Pitts,** minister of the First Welsh Presbyterian Church, Wilkes-Barre, Pennsylvania, writes of the rising interest among church people in healing and notes its manifestations in both Catholicism and Protestantism—including the television popularity of Oral Roberts.

Cyril Richardson, professor of church history, Union Theological Seminary, New York, formulates a theology of sickness, in which he looks at physical illness as the realm of Satan, the consequence of sin (though not necessarily the particular individual's sins), and as the occasion for revealing God's glory. **Don Gross** is an Episcopal rector in Pittsburgh, and writes about healing in his own church and other churches in that area.

The final article is by **Paul E. Johnson,** professor of psychology of religion at Boston University School of Theology, who describes a survey of Protestant church practice of healing made by Charles Braden, and points out that remarkable healings also happen through pastoral counseling.

In this same issue of *RELIGION IN LIFE* other thought-provoking writers discuss a variety of topics from the Christian point of view—to keep you informed, to stimulate your thinking, and to help you better understand the ramifications of the Christian message to the contemporary world.

RELIGION IN LIFE

A Christian Quarterly of Opinion and Discussion

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Spring, 1956

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Within the Encounter

THE GIFT OF POWER, *by Lewis Joseph Sherrill. Macmillan Co., 203 pp., $3.00*

By WILLIAM F. CASE

The religious education movement is at a crucial point in its development. Under the impact of the current theological renaissance some have turned from education as "too humanistic," "too man-centered." Does education have a significant role to play in the life of the church? Or is this another evidence of the "activism" of American Christians?

SHERRILL

There have been only a few leaders of the movement who have grappled with these basic issues, but none as successfully as Lewis J. Sherrill in *The Gift of Power*. Sherrill brings a deep understanding of the Christian heritage and a profound psychological and philosophical understanding of man in evaluative judgment on the present educational practice of the church.

Sherrill bases his study on two premises. One is that "the new philosophy of Christian education must come to the subject of education from within the Jewish-Christian tradition, not from outside it." The second is that "the Christian community as a whole is meant as the scene of a redemptive ministry to the human self as a whole."

The development of this philosophy begins with an analysis of "the Human Self," followed by a description of "Threats to the Self." Sherrill writes with assurance but with acknowledged dependence on understandings derived mainly from depth psychology. Readers of May, Fromm, Horney, Tillich, and such students will be familiar with the main structure of this analysis.

The development of a constructive response by the church to this situation is begun in the chapter on "the Christian Community." His major proposition is that "the self is formed in its relationships with others. If it becomes de-formed, it becomes so in its relationships. If it is re-formed or trans-formed, that too will be in its relationships." It is in these terms that we begin to understand the profound possibilities the Christian community has for ministering to the needs

"Within the Encounter" is Sh
most stimulating and creative c
Unlike any other community
Christian community must dea
the fact of revelation. This revela
best understood as "confrontatio
this confrontation becomes the
Christian education. Revelation
be so interpreted that "exalting
vine initiative stimulates rathe
discourages human initiative a
sense of human responsibility."

The Bible does this by means
doctrine of the covenant and th
trine of the *koinonia*. This se
stage for a helpful clarification
distinctive nature of Christian
tion—it is "concerned with the
ing between God and the humar
ture, and with the tension whic
within the encounter, calling for
response to God and for divine re
to man."

Sherrill sees the key to dealin
the Bible in the great themes th
through it. These correspond to
deepest needs and can be brou
bear in relevant relationship to
at various stages and levels.

Under the heading, "Chan
Self," types of learning from
bodily responses to the deeper c
that take place within the self,
are the concern of religion, a
cussed. There is a helpful critic
John Dewey's philosophy of edu
Sherrill understands and appr
Dewey—both his strengths and
nesses.

When Sherrill comes to "th
namics of Becoming," we are re
that "the dynamic of changes in
is to be sought in the area of on
lationships." It is here that the
of the Spirit is found. "Commu
which persons can open themse
one another in complete secu
understood in Christianity as a
mate, an end in itself. Christia
sets it forth in symbolic terms as
first gift to man."

Sherrill has developed a phil
of Christian education that may
profoundly creative for us as
Albert Coe's was for an earlier
ation. He has not given us d
methods but he has given us a s
tion of possibilities that will ch
religious educators to work wit
zeal and kindled imagination.

Every churchman who cares
what is happening now and what
ing to happen in the educational
of the Christian community mus
fully study this book.

Source of Sin

GING CONCEPTIONS OF INAL SIN (A Study in Amer- Theology Since 1750), *by H. on Smith. Charles Scribner's 242 pp., $3.50*

VERETT TILSON

nally delivered as lectures on toric Stone Foundation at the on Theological Seminary, the 's of this volume leave little or doubt as to why their author should have been the recipient of the seminary community's "lavish hospitality" during "a most enjoyable week." This reaction may well have been an expression of something deeper than typical Northern hospitality.

MITH

Quite possibly zens of Princeton felt an obli- to repay H. Shelton Smith in le for the important work he did preparation of this series. If so, e them special thanks for en- ng the lecturer to make the re- f his research available to a audience.

emphasis of this book falls on irce of our "gone-wrongness." God's creation, why does the so often frustrate the quest for nd progress, meaning and pur- od and the good? The attribution disorder to man's abuse of free- eaves the basic question still ered.

do men abuse their freedom? ut the question more accurate- do *all* men abuse their free-

follows the chronological se- of historical presentation in his ion of the answers American ans have framed in reply to estion. He accepts the definition covenant" or "federal" doctrine all, which treats "original sin," g the Larger Catechism, as ng "conveyed from our first unto their posterity by natural ion, so as all that proceed from . . are conceived and born in

llows up this definition with a analysis of its forthright denial erience Mayhew, John Taylor, arles Chauncey (whose denial more devastating, probably be- ss forthright, than that of May- hew or Taylor), through its gradual modification by the Edwardean school of theologians, to its devastation at the hands of Channing and Ware, to the embarrassment of Leonard Woods.

From the effects of this skirmish, despite much rear-guard action in defense of brittle orthodoxy, the Westminster Confession of Faith's doctrine of original sin has never fully recovered, thanks to—or curse on!—such important, yet different, theologians as Nathaniel Taylor, Horace Bushnell, Theodore Munger, Newman Smyth, George A. Gordon, Washington Gladden, Lyman Abbott, Lewis French Stearns, George Harris, W. N. Clarke, W. A. Brown, Walter Rauschenbusch, Reinhold Niebuhr, and Paul Tillich.

Not that modern theologians have fallen victim to the older liberal's illusions about the natural goodness of man and inevitable progress. In fact, they seem only a step removed from the Edwardeans in their pessimistic estimate of human nature. Despite this basic kinship between, say, Niebuhr and Edwards, significant differences emerge in the comparison of their views on the subject of "original" sin.

Unlike Edwards, Niebuhr defines our kinship with Adam along psychological rather than historical lines; and, as if to atone for any confusion this depar-

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ture from the Westminster standard may have precipitated in Adam's family tree, Niebuhr proceeds to assure him of the presence somewhere in it of every last one of us. As Smith makes clear, therefore, though few contemporary theologians take seriously the "federal" doctrine of original sin, they hold a serious view of sin, as suggested by Niebuhr's statement to the effect man sins "inevitably" if not "necessarily."

Smith combines a broad grasp of American history with sound scholarship, not to mention a gift for clever asides, to give us a fresh and vigorous account of a doctrine of crucial importance for contemporary theology. He has written a good book on a "bad" topic; indeed, he has guaranteed us a pleasant introduction to sin—original and otherwise!

The Fact of Our Faith

PERSONAL EXPERIENCE AND THE HISTORIC FAITH, *by A. Victor Murray. Harper & Brothers, 304 pp., $3.75*

By LLOYD C. WICKE

It was Carolyn Wells who wrote,

The books we think we ought to read
are poky, dull and dry;
The books that we would like to read
we are ashamed to buy;
The books that people talk about we
never can recall;
And the books that people give us, Oh,
they're the worst of all.

In the case of this book by A. Victory Murray, not one of Miss Wells' categories will hold. This volume was given to me but it is not "the worst of all." I commend it highly! Not too many people will be talking about the volume for it will have a restricted reader audience, an audience having an interest in philosophic, psychological, and theological inquiry. Having read the book, you will be able to recall it.

This is one book every man may well "like to buy," and no man need ever be "ashamed to buy" it. It is a book that every preacher "ought to read," and it is not "poky, dull and dry."

The author is emeritus professor of Education at University College, Hull. He is currently president of Cheshunt College in Cambridge.

Thoreau once commented, "Books must be read as deliberately and reservedly as they were written." If the internal evidence is to be trusted, I believe this book was written with "all due deliberation" and it should be read in like mood. Though it was written by an acknowledged scholar its scholarship never shouts. It always supports and illumines.

The problem with which the author strives is this: How can an historic occurrence—the life, death, and Resurrection of Jesus—become a contemporary event in one's life? The individual is born into a world "independent" of him, and only occasionally does he control it. It is a world in which time and space are man's masters.

In spite of these hedges man is aware of experiences which help him transcend these barriers. Beauty, a spiritual world, personal relationships of "pity, loyalty, friendship and love," all these conspire to assure man that there are personal values beyond him whose Author must also be personal.

Among the people called Hebrew this sense grew apace and became the character-forming datum of the nation, even though the people betrayed this experience shamefully. It was in Jesus Christ that this experience became manifest in a person who was *The Person*—the Word become flesh, God dwelling among men.

The second half of the inquiry deals with the manner in which this Christian witness has been transmitted in living linkage and how it dwells among us presently. It has come through institutions, doctrine, and personal contacts with people who have had the Christian experience.

This world of the spirit which is not bound by barriers of time and space and mortality is experienced in five modes or aspects through anyone of which a man may come to know God as he is in Christ Jesus. Though men have been inclined to accept one mode as final, it is only as we permit each of these to pour its talent into the bourn of life that we become mature Christians.

These modes are: feeling, knowing, choosing, doing, and belonging. Taken together in the Christian matrix they help acquaint us with God. Together they assure us that God "includes all that is known of Him in nature, and all that the long view of history exhibits."

It is in the Christian revelation that we are shown that God is like Christ, and "therein history and human nature hang together for Christ is also like us, the 'Son of Man,' as well as the 'Son of God.' God is a person as we are persons, and He loves and inspires us to love, so that in love we have a further vision of God."

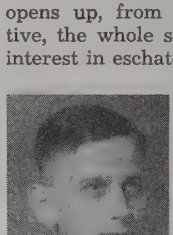
I commend the book with one slender reservation. I wish that the section detailing the relationship between the "love of God" and the "vision of God" had been worked out as carefully as some of the earlier portions of the work.

The Other Realm

CALVIN'S DOCTRINE OF THE THINGS, *by Heinrich Qu (trans. by Harold Knight). Knox Press, 200 pp., $3.00*

By MACK B. STOKES

This is an excellent introduct Calvin's thoughts on last thin opens up, from a historical pe tive, the whole scope of contem interest in eschatology. One of its merits is that veals a de knowledge no of the freq quoted *Ins* but also o much neg *Commentarie*



QUISTORP

The autho that Calvin's tology is esse Christology. the Second C of Christ i completion of the atoning work he accomplished at his first comi

With Augustine, Calvin liker Christian's present life to a pil journey through foreign lands. I the journey he suffers many hard but he does not despair—as the does—for he knows that his Lor return. So the Christian fixes hi upon things above.

Chapter two is one of the mo teresting parts of the book. It deal Calvin's view of the soul and i mortality. The great reformer ide the soul with the spirit of man a futes the notion that the soul is of combination of spirit and body

He believes that at death the soul is relieved of its attachment body and that immediately it con to live in another realm where joys to a degree the presence o But it still awaits the return of and the resurrection when heav all its fulness will become a reali both of these points, Heinrich Qu tries to show with some help Luther that Calvin's thought is keeping with the Bible.

While Calvin strongly emphasiz Second Coming of Christ, he is rified by that apocalyptic fana that preaches the nearness of th When he refers to Antichrist, millennium, etc., he shows an A tinian aptitude for a broad sym interpretation of the Bible.

Calvin is always stimulating what troubles me most abou thoughts on last things is that, if with full seriousness, his position

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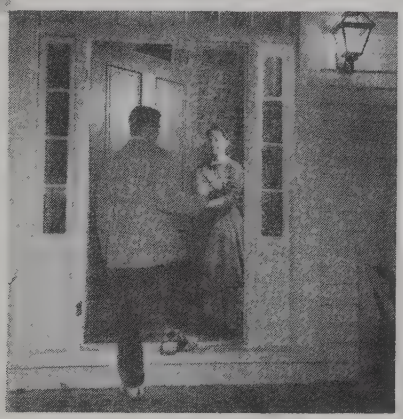
the teens



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far too little place for purposive Christian living in the here and now. The Christian keeps his gaze upon the eternal order. And his struggles here are not sufficiently geared to the conscious effort, with God's help, to control events and to construct God's Kingdom in the present world.

The Inner Luther

LUTHER, *by Rudolf Thiel (trans. by Gustav K. Wiencke). Muhlenberg Press, 492 pp., $5.00*

By ROLAND H. BAINTON

Rudolf Thiel, I believe, was not a trained historian or theologian, but a medical man. This may well have been an advantage in the understanding of Luther, because the biographer was not tempted to bog down in the minutiae of the specialists.

He approached Luther afresh and discovered here a man "continually visited by earthquakes of the soul, a man who experienced massive internal conflicts as periods of release and relaxation." This insight is sound and profound. Part II of the book is devoted to the delineation of these inner conflicts and this portion alone would have fully justified the book.

Unhappily the rest is not so good. The arrangement is unfortunate. Quite rightly Thiel wanted to begin at a point where Luther's life impinges on concerns of universal interest. He fastened on the indulgence controversy and that is a perfectly defensible choice, but then he carried the story of Luther's outward career straight through the Diet of Worms without discussing his inner turmoil and the emergence of his theology.

To treat these the account has to backtrack and cover all over again the span of a dozen years—from the entry into the monastery to the exile at Wartburg. By this dissociation the constant interplay of inner and outer development is missed.

The lack of historical training makes itself manifest in the failure to discriminate between the verifiable, the conjectural, and the legendary. The blurb says that "the legendary additions of the centuries have been torn away." But such is not the case.

The reasonably authenticated sermon of Tetzel is followed by familiar yarns which are almost certainly fictitious. And at the Diet of Worms young Philip of Hesse is portrayed as engaged in conversation with Luther about marriage. This is pure fabrication.

Documents are not precisely reproduced. Prierias is made to say that the pope is the Church. What he sa that the Church consists repr tively of the cardinals, but virtu the pope. Luther retorted that sentatively the Church consist council, but virtually of Christ.

These distinctions may appe refined for the modern reade Luther picked them up and t them entirely seems to me rath cavalier.

The whole story is slightly f alized. Thiel knows when son laughed, sneered, smiled, or sh his shoulders, though the sourc silent.

The treatment of Luther's struggle is superb, but his opp are not treated with equal under ing. The Catholics are bawling ramuses or astute and crafty c men. The sectarians are fa crackpots. Luther's stature wou be diminished if his assailants represented as more formidable fact they were.

I could almost wish that only had been published. That is a ge

On the Last Things

DIALOGUE ON DESTINY, *by W. Barrett and J. V. Langmea serley. Seabury Press, 96 pp.,*

By HENRY H. CRANE

It is one thing to say your sa quite another thing to get people ten to what you have to say.

The art of successful commun is distressingly difficult—particul when your ideas are not popular, ing, or apparently important. To attractive, intriguing, and con techniques of comunicating you victions, especially on contro questions, is as possible as it is ative.

One obviously successful me that of dialogue preaching or te whereby the doubter or disse given ample opportunity to ch or controvert the contention ex by the advocate.

Dialogue on Destiny is a super temporary demonstration. In the dialogue sermons, two able pro from New York General Theo Seminary deal captivatingly w great themes of eschatology judgment, heaven, and hell).

Brief, brilliant, and blessedl vocative, the book is vastly rew reading. It is a "must" in both and content for ministers and alike.

ty for All

OM'S HOLY LIGHT, *by Mer- Cuninggim. Harper & ers, 192 pp., $2.75*

IOUZON MANN

INGGIM

book, though important, deals subject that represents a small segment of our concerns. I write as a pastor. Therefore, it is impossible to get excited about it. This does not mean that I am indifferent, or that the book is inadequate.

Somehow, I am unconvinced that the light of freedom has been a holy one. Maybe it will oly Light that will preserve it. record of the Church has been, large, "freedom for my way no one else." The author es- s this pretty well.

definition of freedom's limits in of the subjective is suggested reference to the Supreme decision on polygamy: "To ex- xemption . . . would be a shock moral judgment of the commu- f the conscience or moral judg- f the community, the nation, is is of deciding the limits of free- here is no limit to what may n the name of freedom.

u have a Roman Catholic major- sumably it will dictate the inter- on of law. The decisiveness of ce is suggested in a reference to sible effect of the Federal Coun- sition on the Court after an un- le decision had been rendered Court. The point is this: if holi- absolute, eternal, is it the light dom as the writer thinks of it? he light of conscience, but the s never fully enlightened.

imon Cuninggim believes not in lete separation of Church and ut in a "benevolent separation." ds that the rigidities of the ex- are unrealistic. He is to be com- d for his analysis and recom- ion.

pect that this position may be ted somewhat to Methodism's to see all sides and seek the road.

interesting that the author com- e common error of writers when his "anti's": "anti-Negro, anti- n, anti-Catholic, anti-Semi- He fails to mention anti-Protes- . One of the fallacies which has

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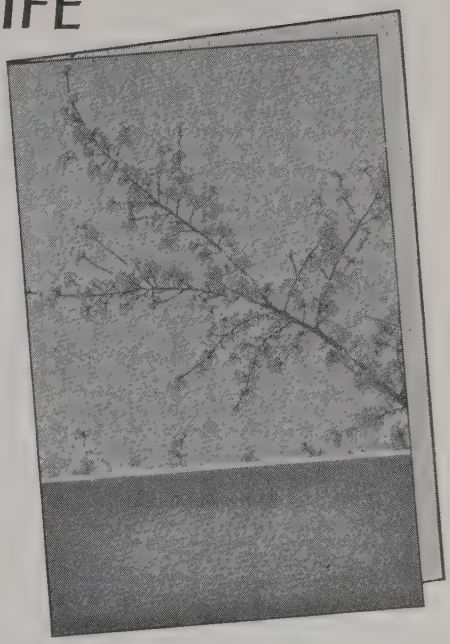

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plagued us for years is the assumption that it is the majority, alone, that is guilty.

Since the subject of freedom and separation of Church and State will continue to be with us, this book is timely and presents a needed study.

Basic Facts of Religion

TWENTIETH CENTURY ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE, *edited by Lefferts A. Loetscher, et al. Baker Book House, 1205 pp., (2 Vols.), $15.00*

By KENDIG BRUBAKER CULLY

Do you sometimes wish that you had available in small compass the basic facts of religion for quick reference?

Then these two volumes will solve your problem. There is an abundance of material. Volume I covers Aachen to Kodesh in 630 pages. Volume II covers Koeberle to Zwischen in 575 pages. (Koeberle, by the way, refers to a distinguished Lutheran German theologian, the successor of Karl Heim at Tuebingen in 1939; and Zwischen actually means *Zwischen den Zeiten,* the famous periodical founded by Karl Barth and others in 1922, which played a major role in the theological renaissance on the Continent.)

Dip into the volumes at random and you will find fascinating information about every conceivable important theological, ecclesiastical, biblical term and event and person. You can brush up on the Scopes Trial in Tennessee, you can find under "Myth in the New Testament" useful current data on the demythologization school of thought, and you can get in a kernel form the essentials of Muslim ethics, the Muslim calendar, Muslim eschatology, Muslim propaganda, and missions to Muslims. There is a surprisingly large amount of useful biographical information about contemporary theologians and scholars.

The contributors include first-rate scholars. The value of the contributions is attested to by the constituency of the editorial staff, which includes scholars in Old and New Testaments, the ancient Church, the medieval period and the Reformation, the post-Reformation Church, contemporary biography, comparative religion, systematic theology, practical theology, and ecclesiastical terminology (including such well-known names as Blackwood, Barrois, Albright, Calverley, Metzger, Tappert).

Open any page and you will see a signed article by an authority: Children at worship (Edith Lovell Thomas); Epistemology (Vergilius Ferm); God (Holmes Rolston); Servetus (Roland H. Bainton); Ernest Fremont Tittle (Paul Hutchinson); Union of Churches (Henry S. Leiper); World Council of Churches (W. A. Visser 't Hooft).

Five hundred scholars shared in the effort, an extension of *The New Schaff-Herzog Encyclopedia of Religious Knowledge* (Baker Book House, 15-volume set, including the 2 supplementary volumes, $78.50).

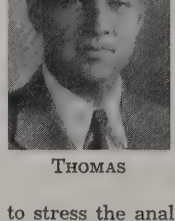
Worthy in scope and excellent in execution, these two volumes are most heartily commended to anyone who wants to have on hand the latest and best information. There may be errors —I have not yet read all the articles! But in the ones I have read, I have yet to raise an eyebrow.

Ethics and Morality

CHRISTIAN ETHICS AND MORAL PHILOSOPHY, *by George F. Thomas. Charles Scribner's Sons, 539 pp., $5.75*

By HENRY E. KOLBE

One significant feature of the current theological revival has been the re-emphasis on the theological ground of Christian ethics, as contrasted with the philosophical emphases of the post-Kantian era. An unfortunate accompaniment of this, however, has been that the insistence that Christian ethics must be grounded in the Christian Gospel has sometimes been interpreted as denying all value to philosophical approaches to this subject. The theologically grounded ethic has then lost a valuable means of self-criticism.



THOMAS

The estrangement of Christian from philosophical ethics, however, has not been due simply to the theologians' emphasis on the biblical and theological bases of the theory of the Christian life. It has also been caused by the tendency of many contemporary ethicists to stress the analytical aspects of ethical inquiry to the virtual exclusion of the practical.

There thus emerges the need of opening avenues of understanding and appreciation between the fields of ethical inquiry. George F. Thomas attempts this as he seeks to relate Christian ethical principles to the insights moral philosophers.

The book is divided into fou The first, "The Development o tian Ethics," devotes one chapte Old Testament, three to the t of Jesus, one to Paul, and on question of law and liberty. presents the author's theologic for Christian ethics in the doc man.

In the third, "Christian Eth Society," Thomas treats severa nent problem areas of the curre in the light of principles evolve preceding sections. The final "Faith and Reason in Ethics," relate Christian insights to moral philosophies.

If Christianity is relevant t sharp separation between areas cal inquiry cannot be endure must be granted. Yet I feel tha Thomas seeks to avoid the e separation and of reductionism, not "bring together Christian et moral philosophy" so successful blurb on the jacket suggests.

The emphasis on the *teach* Jesus is reminiscent of the wr the Ritschl-Harnack school. In with most present-day writers, stresses *didache* or ethical ins rather than *kerygma* or proclam the Gospel of God's act for men Christ.

No Christian would deny Jesu greatness. Unless, however, one him something more than a gre teacher—unless one sees in h Christ, the Son of God"—it is if not impossible, to defend the claim for his supremacy as cal teacher. A superlative is n true simply by asserting it.

This suggests that the author taken adequate account of the behind the ethic. The teaching than Christ himself become th point. In the past this approach to regarding the teachings authenticating principles, thus n ing the importance of Christ fo tian ethics.

The doctrine of man needs m port from the doctrines of God Christ, of creation and redempti is here given. Limitations o doubtless made shortening of section necessary, but at tim Christian interpretations seeme on rather than built into the being set forth.

Yet, even when these critici made, it needs to be said that good book to have available. It profound as Brunner, nor so s as Paul Ramsey, but it presents deal of material irenically an Its effort to relate Christian ins

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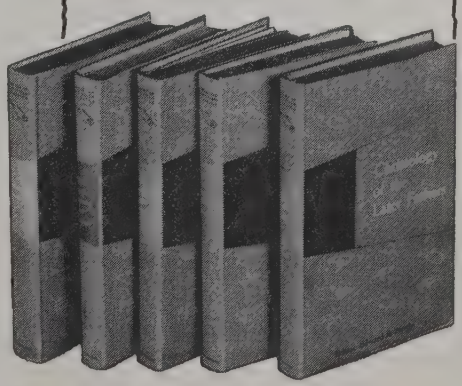

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present problems (such as the Supreme Court decision on segregation) makes it well worth studying.

No one book will express all the fulness of the Christian way. But from many partial and fragmentary views, one may form a conception of that way which brings one closer to the truth. This book deserves recognition as one of the significant but partial insights on the way to that wholeness of truth.

Research in Religion On TV and Radio

THE TELEVISION-RADIO AUDIENCE AND RELIGION, *by Everett C. Parker, David W. Barry, Dallas W. Smythe. Harper & Brothers, 414 pp., $6.00*

By HARRY C. SPENCER

The principal volume in the $70,000 Communications Research Project report is, as Oscar Katz says in a Preface, "the most authoritative available body of research information on the subject of religious broadcasting." The chapter headings require two pages for listing and there are 109 statistical tables. There is every evidence of a desire to make the report scientifically objective.

According to the usual thinking of religious broadcasters, the "vast television or radio audience" is really only a big blur or blob. This research project is designed to bring this blurred image into focus. As the picture becomes sharper, we see that the audience is composed of various groups which can be classified and subclassified, in many ways according to many different categories (race, income, social status, religious affiliation, if any, education, personality traits).

The first assumption, therefore, is that such classification, reclassification and subclassification, ending finally in "typical" depth interview reports of individuals, are valuable to the religious broadcaster, the person in charge of broadcasting policy, and the vast audience itself, which, as Liston Pope says, "may be led to a new self-consciousness."

To provide the data required in such a study, the researchers turned to New Haven, a city which previously had been carefully analyzed sociologically, and the additional analysis was laid on the top of the preceding factual information. In this, especial attention is given to the success or failure of churches in getting new converts.

The second assumption seems to be that it is important to know what the past and present broadcasters think about their audience and what they are trying to communicate to the audience. This section of the report begins with an analysis of "What the Protestant Clergy think about television and radio."

The conclusions here are interesting but too involved for a brief summary. Examples: "Most of the men have given little thought to radio and television." "The ministers did not seem to regard television and radio as a primary form of communication." "Local councils [of churches] cannot work in television in the same casual way many of them have done radio programing in the past. Television production is too complicated to be handled by part-time committees of ministers."

The analysis of what the broadcasters themselves, such as Bishop Fulton J. Sheen or Ralph Sockman, think they are saying and what the analysts think they are saying, and what the general audience think they are saying, is much more complicated.

Because of the possible differences of opinion, the reader has a tendency to test the research conclusions by his own reaction to the broadcasters and will be pleased or annoyed by whether he interprets the authors' statements as implying approval or disapproval of the broadcasters. The conclusion is reached, for example, that Sheen has three main themes: anti-intellectualism, anti-social reform, and anti-sex.

With regard to Sockman, the research concludes that "he aims his message at upper middle-class Protestants. . . . There is dignified exhortation (gentle and genteel), but Sockman does not attempt to manipulate people. . . . He presents a philosophical position and leaves the application to the individual."

The next assumption seems to be that it is important not only to know what people are living in a specified area, but which of them listen to radio or look at television and what they listen to or look at and why. As a result of such analysis, the following conclusion, among others, was reached: "A reasonable inference from these comparisons would seem to be that the television industry was offering relatively a good deal more crime drama than the audience in New Haven wants, and relatively a good deal less religion than is desired."

But as to why types of TV programs are viewed, the researchers are uncertain. The weekly audience for Sheen is about twice the average attendance Sunday morning at all the Protestant and Orthodox churches.

The book tries to show the correlation between the personality an individual and the type of program which he likes mos sonality traits are defined for ious religious audiences, such a Peale, Sockman, Billy Graha

The final assumption has to the nature of the Christian G be communicated and the na human beings to whom it is to municated. The authors deal w question in part. They admit to estant value orientation and ju contingent upon this. (Their j of Sheen, they say, is different would be if they were Catholic

But while they do not in judge people in the depth int judgment is often implicit. Th is made that the sketches are tific description of what people "may reflect the relative lack fidence in human nature found i ard techniques and terminology

That the writers are the firs mit they have not solved this satisfactorily is shown in the consideration they give to "t critical and sensitive spot in th of mass communications . . . th these media for the manipul people." They state that a fund policy of Protestantism is res the integrity of the individual. technique of mass communic filled with the psychology of m tion.

The writers correctly add church, too, has many times to such methods, where the justified the means. The warnin voiced that the danger is th genius will develop a program cessful in manipulating the that it threatens in the name of the basic truth of religion th human being is a child of God.

Perhaps the most valuable c tion of the research is the stra religious broadcasting. The con are that churches and clergy usi and television should:

1. Learn the nature of th audience.

2. Learn what secular radio is doing to this audience.

3. Select different types of p to meet different needs in the a

4. Utilize better the progra now exist.

5. Decide what they expect grams to do.

6. Reappraise past methods munication (the Sunday servi in the new kind of modern cu

7. Provide not just one prog a "team" of programs to meet needs and levels in the audien

8. Respect the integrity of dividual.

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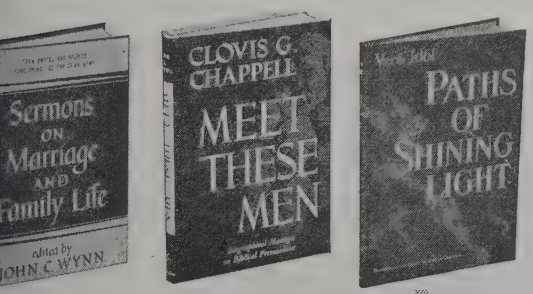

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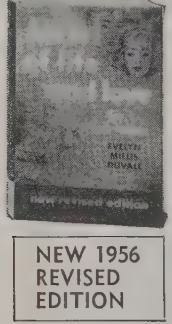

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The Negro Spirituals

DEEP RIVER, *by Howard Thurman. Harper & Brothers, 93 pp., $2.00*

By SIDNEY A. GUTHRIE

The Negro spirituals have always been presented to American audiences as entertainment, but mistakenly so, for they are rather the deeply religious expressions of a subjected people. Howard Thurman's book presents an interpretation of the spirituals, with their pathos, their courage, and their high faith in a God who would some day redeem his people from bondage.

THURMAN

Although Thurman is a highly cultured man, and has reached a high position as a spiritual leader in a great university, yet he can say, as he does in the preface, "my own life has been so deeply influenced by the genius of the spirituals that the meaning as distilled into my experience in my early years spills over in much that I have come to think in my maturity." He can thus interpret them from the inside view, and with sympathy and understanding.

The spirituals stem from three major sources—the Bible, the world of nature, and personal experience. Examples of those from the Bible are, "Go Down Moses," "My Lord Delivered Daniel," and "We Are Climbing Jacob's Ladder." Examples from natur "Keep Inchin Along," and "W The Water." From experience: Low Sweet Chariot," "Everybod ing About Heaven Ain't Going

The Negro race has a great God. Slavery constantly dinn their minds that, "As human they were of no significance." preachers preached to them, "Y created in God's image. You slaves."

It is strange, but true, that of their depressed state the Neg has always possessed an optim is an optimism that "grows out pessimism of life and transcend has been frequently noted th are a happy-go-lucky people to laugh, and thus they have be eotyped as buffoons.

But the author says, "What i looked is the fact that the laughter of the Negro is vital a namic, leaping out of an elemen in life itself, which makes a s ultimate defeat not only unreali impossible." Here the Negro ha to teach us all, in a world and when demonic influences are encroaching upon peace and an society.

I feel that there are several in when Thurman goes pretty fa in interpreting the spirituals; stance, in the chapters on "Deep and "Wade In The Water Ch But even here, where imaginat led him astray, there are valua sights that we might well pond

The best chapter is "Jacob's L in which he deals with the p prayer.

Reviewers

ROLAND H. BAINTON, professor of Ecclesiastical History, Yale Unive Divinity School, New Haven, Conn., and author of *Here I Stand* (Ab don Press, 1950).

WILLIAM F. CASE, professor of Religious Education, Garrett Biblical Insti Evanston, Ill.

HENRY H. CRANE, pastor of Central Methodist Church, Detroit, Mich.

KENDIG BRUBAKER CULLY, assistant professor of Religious Education, bury-Western Theological Seminary, Evanston, Ill.

SIDNEY A. GUTHRIE, pastor of the Methodist church in Gibson City, Ill.

HENRY E. KOLBE, associate professor of Christian Ethics, Garrett Bi Institute, Evanston, Ill.

D. MOUZON MANN, pastor of First Methodist Church, McGehee, Ark.

HARRY C. SPENCER, executive secretary of the Methodist Radio and Commission, Nashville, Tenn.

MACK B. STOKES, associate dean and professor of Systematic Theo Candler School of Theology, Emory University, Ga.

C. EVERETT TILSON, assistant professor of Biblical Theology, Vande University School of Religion, Nashville, Tenn.

LLOYD C. WICKE, bishop of the Pittsburgh Area of The Methodist Ch Pittsburgh, Pa.

OKS efly Noted

URCH IN OUR TOWN, *by ell C. Smith. Abingdon Press, ., $2.50 (rev. & enl. edition)*
years an outstanding discus- ie church in the rural com- his volume has now been re- enlarged to bring it up to e light of new developments. r is professor of Rural Church ation and Sociology at Gar- al Institute. A useful volume urches of Methodism.

WORSHIP SERVICES ON D SERVICE, *by Henry ne. Source Publishers, P. O. 85, Nashville 2, Tenn., 63 1.00*
a helpful and suggestive book- rvices for use on the fourth Each service tells of the work the Methodist World Service and therefore gives informa- how the money contributed urth Sunday is used.

VORDS OF LOVE, *G. Hall Baker Book House, 71 pp.,*
a approach to interpretation ditional Seven Words by the Arch Street Presbyterian Philadelphia. He is the suc- ere, of Clarence E. Macart-

S FOR LIVING, *compiled by T. Wilson. Abingdon Press, .; $1.00 (regular edition), deluxe edition)*
cellent collection of short or daily use.

ION PRAYERS, *Collected by lunt, American edition ar- by John Wallace Suter. y Press, 182 pp., $3.50*
ivate meditation and many ervices, these stimulating re to be highly regarded.

TIONS FROM KIERKE-D, *translated and edited by Croxall. Westminster Press, ., $3.00*
aard was a most thought- writer, but much of his work ins unpublished. These medi- e selected largely from his ed *Papers.* The editor has ose pieces which center in

WHAT'S IT ALL ABOUT? *by Robert E. Goodrich, Jr. Fleming H. Revell Co., 189 pp., $2.50*

These are sermons preached in a typical downtown church. Of them Bishop William C. Martin says in an Introduction, "They are the embodiment of vivid, pertinent truth which came to the worshiping congregation through the mind and heart of one who is richly gifted with a sense of the dramatic." Goodrich is pastor of First Methodist Church in Dallas, Texas, and took the leading part in the weekly dramatic religious television series called "The Pastor."

WHAT IS VITAL IN RELIGION, *by Harry Emerson Fosdick. Harper & Brothers, 238 pp., $3.00*

"This is my last volume of sermons," declares the author. Dealing here with contemporary problems, one of the great sermonizers of our time thus leaves these messages centered closely in the heart of the Christian Gospel. The sermons represent Fosdick "in good form."

BIBLE PRIMER, *by Ray Freeman Jenney. Harper & Brothers, 190 pp., $2.50*

The average layman's study of the Bible gives him an altogether fragmentary view of Holy Scripture. This is a readable book for the lay person based apparently on sound scholarship that attempts to give in one volume the sweep of the Bible. The Foreword is by Ralph W. Sockman.

THE YOUNG CHURCH IN ACTION, *by J. B. Phillips. Macmillan Co., 103 pp., $2.50*

This book represents a commendable effort to make the books of the New Testament more appealing to the modern reader. A translation such as this is refreshing. In reality, however, it might be spoken of as a modern paraphrase, and thus must be used with caution as a basis for interpreting the Scriptures.

HYMNS WE LOVE, *by Cecil Northcott. Westminster Press, 168 pp., $2.50*

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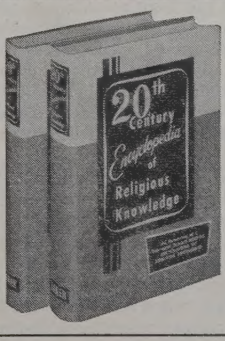

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Your Right to Say It

(*Continued from page 1*)

The congregation deserves some consideration in this matter of sacraments, particularly Communion. A pastor and his people build up a spiritual bond between them that is stronger than many of us realize; a bond built from the sharing of the many joys, sorrows, and problems that arise in every pastorate. Then, because of a legal quirk, to rob both pastor and congregation of the joy and Christian experience of sharing this great act of devotion, Holy Communion, this highest point in pastor-congregation relationship would be the rankest form of heresy. . . .

HUGH H. HOUCHIN

Methodist Church
Meadow Grove, Nebr.

Ready to Serve

EDITOR: "Approved Supply Pastors and the Sacraments," by my friend Claude Garrison, interested me. For six years as a retired minister I lived in one of our larger cities. In all that time I stood ready to have served the Holy Communion in charges being served by unordained men. In that period just one minister asked me, once on World Communion Sunday [and again] on Maundy Thursday.

I believe there are many retired preachers ready to serve if asked, but some system should be arranged to carry out the program. I would suggest that each district superintendent should list these retired men; there should be plans to care for transportation, but since they are on pension, no honorarium should be expected.

G. F. HUBBARTT

Warren, Ind.

Stop This Game

EDITOR: Superintendent Garrison's interesting article is titled "Approved Supply Pastors and the Sacraments," but the content leads to a guessing game as to his actual subject.

The game starts as it appears that Dr. Garrison regards "supply pastor" and "unordained pastor" as synonymous terms. He debates the authorization of unordained pastors to administer the Sacrament. . . .

Dr. Garrison equates not only approved supply pastor and unordained pastor but also unordained pastor and untrained pastor with educational deficiencies. Of course he knows that supply pastors can be and frequently are ordained. So it appears that the actual equation in mind is that of approved supply pastor and relatively untrained pastor with educational shortcomings, but the D.S. is too much of a gentleman to come right out with that.

Then is the true question dealt with in his article "Should administration of the Sacrament be limited to pastors who have met Methodism's highest standards of preparation?" Or, "Should administration be limited to conference members and barred to accepted supplies?"

Putting the question in the immediately preceding forms is quite logical since under our polity conference membership and not ordination is the nub of the question if we would limit administration to well trained and prepared men. . . .

Our highest standards are not attached to the attainment of orders but to the gaining of ministerial membership in a legislative and policy making body of the church, the annual conference. To become a ministerial legislator (conference member) a prospect must present credentials from college and seminary plus his commitment to full time pastoral service. . . .

But another aspect of the matter must be considered. A Methodist bishop has said that "A Supply Pastor remains a layman even though ordained." A like statement may be made as to the man in on-trial status. Hence only the revered, holy, and sacred rite of admission in full makes a man other than a layman, and only such admission into the Holy of Holies makes him truly a full fledged Methodist minister. . . .

At this point it may occur to one that "accepted supply pastor" may, under our polity, be equated with "layman," ordained or not. . . .

The present writer wonders rather seriously if we can ever make sense out of our church order until we attach our highest requirements in training and education to the attaining of orders (as the right and proper goal for aspirants to the Methodist ministry) and put the matter of conference membership in its place as a membership held by a Methodist minister by virtue of his office in the church as an ordained minister of the Gospel?

RICHARD H. BREADY

Kent Island Charge
Stevensville, Md.

Law and Love

EDITOR: The review by Everett Dorr of the Quaker *Speak Truth to Power* in your December issue [p. 41] is certainly an excellent and stimulating treatment of the book. I must agree completely with Mr. Dorr's "One note of constructive criticism," i.e., the need for development on the world political frontier as well as on the spiritual, social, and economic.

This oversight of *Speak Truth to Power* is an oversight which is all too common among churchmen active in work for world peace. Because our concern is principally for things of the spirit, we overlook the need for the presence of law. The government could not long maintain peace in our local communities if no churches or other religious forces existed in the community. But neither is there any community where people have abolished government and turned over to the churches the task of maintaining order in that community.

Law, as well as love, is fundamental in God's plan for life. Thus we churchmen are making a grave oversight when we fail to emphasize the need for enforceable law in the world community as one of the basic prerequisites for peace.

The General Conference of The Methodist Church has for fifteen years been stating clearly the belief that world gov founded on enforceable and just necessary for peace. Surely a w anced approach to peace requires lift up that emphasis along with on the power of creative love.

RODNEY

Oconomowoc, Wis.

Corrects Statements

EDITOR: . . . In the article ent Few Last Words Before Gener ference" in the Monday Morning [March, p. 6] there is this stateme Council of Secretaries— still a happy about what the Survey sion got the 1952 General Confe do—has asked that the terms members be extended from eight t years. Some of the boards asked t membership be increased, but the did not go along with this reque

The Council of Secretaries has n the General Conference to ext membership of the ones on the from eight to twelve years. This w brought before the council, dir indirectly, for action or recomme

Also, nothing was ever bef council with reference to increasi bership on the general boards and I understand that two boards are such a request, but they did not endorsement of the Council of Se and did not bring such a proposa council for discussion.

Another paragraph in the abo tioned article in THE PASTOR says: ing of the Survey Commission rep interesting that the Council of Se has asked that the General Co institute a study of the function the boards and agencies of the ch to draft a plan to simplify the o tional structure on all levels. T brethren, was exactly what t Survey Commission report atten do—and, as I remember it, there a wee bit of fuss about it!"

No such action was taken by the of Secretaries. No motion propos action was ever presented to the of Secretaries, and there was ne an informal discussion of such a in the Council of Secretaries.

I do not know where the inf came from on which the statem page six of the March issue of TH are based, but the statements are incorrect. . . .

HORACE W. WI

Secretary, and Chairman of the tee on Legislation, Methodist of Secretaries, Nashville, Ten

NOTE: *Emory Bucke's report on posals was accurate, but he cred wrong agency. The recommendat cerning terms of board members of the Co-ordinating Council, me Chicago last November. The prop study of organization came out of tion for conference Executive Se and Board of Education Presiden Methodist Conference on Christia tion, meeting in Cincinnati in N* —ED.

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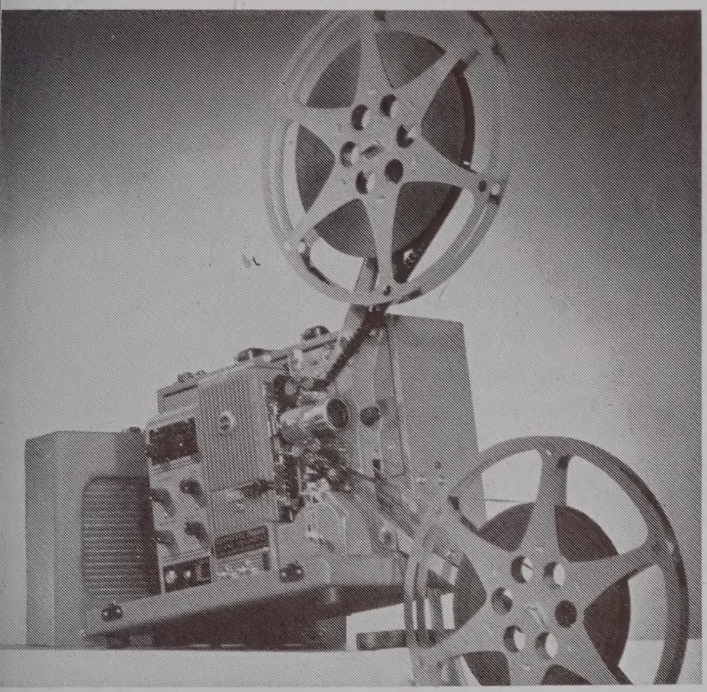

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(MC) ..... *rental*, **$9.00**

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(MO) ..... *rental*, **$3.00**

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(MO) ..... *rental*, **$11.50**

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(MO) ..... *rental*, **$8.00**

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(MO) Color ..... *rental*, **$12.00**
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THE GUEST. B&W. A-Y. 32 minutes. A man has a vision God will visit him.
(MF) ..... *rental*, **$10.00**

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(MO) ..... *rental*, **$10.00**

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(MO) Color ..... *rental*, **$12.00**
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We cannot buy a quart of good will, a pound of love, or a yard of patience. We can only create such values from within ourselves by genuine effort. These are the values that build love and help to make homes spiritually satisfying. Here is a special mission to the home that the church is peculiarly well suited to perform. The church can help people to know and understand the feelings of others. It can encourage honest evaluation. It can interpret the growth process so that there is not only a willingness to accept growth, but an intelligent cooperation with that process. Also, it can help people to gain the resources that make it possible for them to meet more adequately the inevitable periods of pressure and stress that come in all human relations.

—Edgar N. Jackson, in *How to Preach to People's Needs* (Abingdon Press)

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